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'Horae' in Roman Funerary Inscriptions

Simeon D. Ehrlich
The University of Western Ontario

Supervisor
Elizabeth M. Greene
The University of Western Ontario

Graduate Program in Classics

A thesis submitted in partial fulfillment of the requirements for the degree in Master of Arts

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HORAE IN ROMAN FUNERARY INSCRIPTIONS

(Spine title: ‘Horae’ in Roman Funerary Inscriptions)

(Thesis format: Monograph)

by

Simeon David Ehrlich

Graduate Program in Classics

A thesis submitted in partial fulfillment of the requirements for the degree of Master of Arts

The School of Graduate and Postdoctoral Studies
The University of Western Ontario
London, Ontario, Canada

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The thesis by

Simeon David Ehrlich

entitled:

Horae in Roman Funerary Inscriptions

is accepted in partial fulfillment of the requirements for the degree of Master of Arts

Date

Chair of the Thesis Examination Board
Dr. David Wilson
Abstract

References to hours on Roman tombstones, long assumed to be a means of displaying affection for children, are shown to be the basis for horoscopes of the afterlife. Statistical analysis argues for the accuracy of the figures of hours recorded. Close study of the inscriptions demonstrates that all references, whether to points in time or durations are records of times of death. Such inscriptions were set up from the first-sixth centuries CE and were most prevalent in Rome, Italy, and North Africa. Among both pagans and Christians these times allow for the casting of horoscopes of the afterlife. The individual hours would have been associated with signs of the Zodiac, gods of the Pantheon, or the Apostles. The hours recorded also indicate the tutelar who would watch over the deceased in the afterlife. This practice develops in the late Republic as Rome encounters Hellenistic ideas of astrology and time measurement.

Keywords

Roman; inscriptions; epigraphy; Latin; epitaphs; hours; time measurement; death; astrology; horoscopes; Zodiac; Pantheon; Apostles; tutelars;
... horologium in medio, ut quisquis horas inspiciet, velit nolit, nomen meum legat.

… [And put] a sundial in the center [of my tomb], so that whoever should check the hour will read my name – whether he likes it or not!

-Trimalchio (Petronius, Satyricon 71.11)
TAMAR · bene · merenti · qvae · vixit · ann · LXXIX · men · V · die · XXVI · noct · I · nata · prid · id · apr · MCMXXVII · in · Ivdaeae · Britannicae · defuncta · VII · id · oct · MMVI · in · repvblica · Massachusettsiwm · שלמה ·

LEONARD · אריה · יהודה · מנחם · vir · doctissimvs · qvi · vixit · ann · LXXXVII · men · II · die · V · noct · I · natvs · IV · non · apr · MCMXXIV · Vindobona · defunctvs · VI · id · IVN · MMXI · in · repvblica · Massachusettsiwm · שלמה ·
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Portions of this research, especially of Chapter 1, have been presented at the UWO Classical Studies “Brown Bag” Lecture Series (April 2011); the Annual Meeting of the Classical Association of Canada (May 2011, Dalhousie University, Halifax); the Postgraduate Work-in-Progress Lecture Series at the Institute of Classical Studies, School of Advanced Study, University of London (November 2011); the Annual Meeting of the Archaeological Institute of America (January 2012, Philadelphia – awarded Best Poster). As well, a public lecture on the entire thesis was presented in March 2012 as part of the UWO Classical Studies Departmental Research Seminar.
I was able to conduct this research thanks to the support of a Canada Graduate Scholarship (Master’s) from the Social Science and Humanities Research Council of Canada for the 2010-2011 academic year and an Ontario Graduate Scholarship for the 2011-2012 academic year, in addition to funding from the UWO Department of Classical Studies, the Faculty of Arts and Humanities, and the School of Graduate and Postdoctoral Studies. Furthermore, none of my conference travel would have been possible without the generous assistance of the Department of Classical Studies Discretionary Fund, the Western Graduate Thesis Research Fund, and the Office of the Dean of Arts and Humanities.

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Simeon David Ehrlich

London, Ontario, Canada

March/April 2012
# Table of Contents

CERTIFICATE OF EXAMINATION ................................................................. ii
Abstract ........................................................................................................ iii
Acknowledgments ....................................................................................... vi
Table of Contents ........................................................................................ viii
List of Tables ............................................................................................... ix
List of Figures ............................................................................................. x
List of Appendices ....................................................................................... xi
Abbreviations .............................................................................................. xii

Introduction .................................................................................................. 1
Literature Review .......................................................................................... 4

Chapter 1: Tombstones that Record Hours .................................................. 7
  Scope, Methodology, and Limitations ......................................................... 7
  The Working Corpus .................................................................................. 10
  Typology .................................................................................................... 10
  Geographic Distribution ........................................................................... 18
  The Epigraphic Habit, Epigraphic Bias, and Inscription Survival ............. 23
  Demographics ......................................................................................... 25
  Temporal Distribution ............................................................................ 30
  Statistical Anomalies ............................................................................. 38
  The Occurrence of *Horae* .................................................................... 50
  The Function of References to Hours ...................................................... 53
  Revising Readings of Inscriptions ............................................................. 55
  Preliminary Conclusions ........................................................................ 56

Chapter 2: Pagan Motivations for Recording Hours .................................... 59
  Roman Timekeeping and *Horae* .............................................................. 60
  Astrology and *Horae* ............................................................................ 74
  Interpretation of the Epitaphs ................................................................. 84
  Conclusions .............................................................................................. 88

Chapter 3: Christian Motivations for Recording Hours ............................. 90
  Christianization ....................................................................................... 91
  Christianity and Astrology ..................................................................... 96
  Conclusions .............................................................................................. 106

Conclusions and Recommendations for Further Study ............................ 108

Works Cited ............................................................................................... 111
Appendices ................................................................................................. 117
Curriculum Vitae ....................................................................................... 243
List of Tables

Table 1 – The 'Places' of the Dôdekatropos ................................................................. 77
Table 2 – Planetary Hours and the Planetary Week ...................................................... 82
Table 3 – Tutelars by Month ....................................................................................... 86
List of Figures

Figure 1 – Distribution of the Dataset in the Roman Empire (excluding Italy) .......... 19
Figure 2 – Distribution of the Dataset in Italy .......................................................... 20
Figure 3 – The Figures of *Horae* Recorded .......................................................... 39
Figure 4 – Age Distribution of Those Whose Epitaphs Record *Horae* .................. 45
Figure 5 – Age Distribution of Those Whose Epitaphs Record Only Years and Hours .. 46
Figure 6 – Representation of Hours as Fixed Points .................................................. 69
Figure 7 – System of Referencing Hours ................................................................. 69
Figure 8 – Representation of Hours as Intervals ....................................................... 70
Figure 9 – The Planets of the *Dôdekatropos* ......................................................... 77
Figure 10 – *Heptazonos* of the Planet Houses ....................................................... 79
List of Appendices

Appendix I – *Falsae vel Alienae* ........................................................................................................ 117

Appendix II – Distribution of Inscriptions by Province ................................................................. 122

Appendix III – Distribution of Inscriptions by City ...................................................................... 123

Appendix IV – Datable Inscriptions ............................................................................................. 126

Appendix V – Full Text of the *Menologia Rustica* ..................................................................... 130

Appendix VI – Concordance of Inscriptions .............................................................................. 134

Appendix VII – Catalogue of Inscriptions .................................................................................. 146
Abbreviations

Abbreviations are as per the EDCS and PHI databases (with some alternate forms given). Where possible, entries have been keyed to the fourth edition of Guide de l’épigraphiste, which can provide further bibliographic details.

Corpora of Latin Inscriptions

AE (§1324)  L'Année Epigraphique
AEA  Annona Epigraphica Austriaca
AfrRom  Africa Romana
AIIRoma (§681)  “Antiche iscrizioni inedite di Roma”
AIJ (§585)  Antike Inschriften aus Jugoslawien 1: Noricum und Pannonia superior
Aletrium (§823)  Aletrium 1: I documenti epigrafici
Anagni (§693)  Le iscrizioni urbane ad Anagni
Bagno (§694)  La collezione Di Bagno: Le iscrizioni greche e latine
BCTH (§2893)  Bulletin Archéologique du Comité des Travaux Historiques
CAG  Carte archéologique de la Gaule
Caro (§1047)  Il mercato della carne nell'occidente romano. Riflessi epigrafici ed iconografici
CEACelio (§670)  La collezione epigráfica dell'antiquarium comunale del Celio
CECapitol (§669)  La collezione epigráfica dei musei Capitolini
CEPini (§695)  La collezione epigráfica di Villa due Pini a Montecassionao
Cherchel (§763)  Nouvelles inscriptions de Cherchel
<table>
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<tr>
<td>CICBardo (§728)</td>
<td><em>Catalogue des inscriptions chrétiennes sur pierre du musée du Bardo</em></td>
</tr>
<tr>
<td>CIG (§65)</td>
<td><em>Corpus Inscriptionum Graecarum</em></td>
</tr>
<tr>
<td>CIL (§504)</td>
<td><em>Corpus Inscriptionum Latinarum</em></td>
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<tr>
<td>CILA (§541)</td>
<td><em>Corpus de Inscripciones Latinas de Andalucia</em></td>
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<td>CLE (§1221)</td>
<td><em>Carmina Latina Epigraphica</em></td>
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<td>CLEBetica (§1231)</td>
<td><em>Carmina latina epigraphica de la Bética romana</em></td>
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<td>CLEPann (§1234)</td>
<td><em>Studi sui carmi epigrafici. Carmina Latina Epigraphica Pannonica</em></td>
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<tr>
<td>CLESardiniae (§1233)</td>
<td><em>Carmina latina epigraphica procinciae Sardiniae</em></td>
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<td><em>Corpus Signorum Imperii Romani</em></td>
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<td>ERCanosa (§781)</td>
<td><em>Le Epigrafi Romane di Canosa</em></td>
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<td>GLIStone (§993)</td>
<td>Marek, V. (1977) <em>Greek and Latin Inscriptions on Stone in the collections of Charles University, Prague: Universita</em></td>
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Karlova.

GLISwedish (§992)  
*A survey of Greek and Latin inscriptions on stone in Swedish collections*

Habitus  

HEp (§567)  
*Hispania Epigraphica*

Hild (§602)  
*Supplementum epigraphicum zu CIL III: das pannonische Niederösterreich*

IAM (§766)  
*Inscriptions antiques du Maroc*

ICalvet (§966)  
*La collection d'inscriptions gallo-grecques et latines du musée Calvet*

ICaRoma (§704)  
*Iscrizioni cristiane a Roma. Testimonianze di vita cristiana (secoli III-VII)*

ICI (§513)  
*Inscriptiones Christianae Italiae septimo saeculo antiquiores*

ICMactar (§732)  

ICNapoletana (§816)  
*Redemptor meus vivit. Iscrizioni cristiane antiche dell'area Napoletana*

ICUR (ns) (§698)  
*Inscriptiones christianae urbis Romae: Nova series*

IEAquil (§632)  
*Itinerari epigrafici Aquileiesi*

IGLFriuli (§989)  
*Aliena saxa. Le iscrizioni greche e latine conservate nel Friuli-Venezia Giulia ma non pertinenti ai centri antichi della regione.*

IGLFRPal (§666)  
*Iscrizioni greche e latine del foro Romano e del Palatino*

IGUR (§230)  
*Inscriptiones Graecae Urbis Romae*

IHC (§532)  

IK (§258; IK-59 = §1496) *Inschriften griechischer Städte aus Kleinasien*

IKoeln (§920) Die römischen Steininschriften aus Köln

ILAlg (§745) *Inscriptions latines d'Algérie*


ILJug (§586) *Inscriptiones Latinae quae in Iugoslavia ... repertae et editae sunt*

ILLRP (§517) *Inscriptiones Latinae Liberae Rei Publicae*

ILM (§765) *Inscriptions Latines du Maroc*

ILMN (§976) *Catalogo delle iscrizioni latine del Museo Nazionale di Napoli*

ILPBardo (§727) *Catalogue des Inscriptions Latines Paiennes du musée du Bardo*


ILSard (§834) *Iscrizioni latine della Sardegna*

ILTun (§725) *Inscriptions Latines de la Tunisie*

ILVercel (§650) *Iscrizioni Latine di Vercelli*

IMCCatania (§829) *Le iscrizioni del museo civico di Catania*

IMS (§589) *Inscriptions de la Mésie Supérieure*

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<td>Inscriptiones Pannoniae Superioris in Slovacia Transdanubiana Asservatae</td>
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<td>IRepEp</td>
<td>Ricerche nell'area di S. Ippolito all’Isola sacra: I. I reperti epigrafici</td>
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<td>Inscriptiones romanus del Pais Valencià: I. Saguntum I el seu territori</td>
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<td>Die Steindenkmäler der legio XV Apollinaris</td>
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<td>Libitina</td>
<td>Libitina. Pompes funèbres et supplices en Campania à l'époque d'Auguste</td>
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<td>LIKelsey</td>
<td>Latin Inscriptions in the Kelsey Museum</td>
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<td>LMENTana</td>
<td>Il lapidario Zeri di Mentana</td>
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<td>Militärinschriften aus Carnuntum</td>
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<td>MAD</td>
<td>Mourir à Dougga. Receuil des inscriptions funéraires</td>
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<td>Le iscrizioni latine di Paestum</td>
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<td>Pais</td>
<td>Corporis inscriptionum Latinarum supplementa Italica</td>
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<tr>
<td>PELCatalans</td>
<td>Poesia epigrafica llatina als paisos catalans</td>
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<tr>
<td>RICG</td>
<td>Recueil des Inscriptions Chrétiennes de la Gaule</td>
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</table>
RIT (§563)  Die Römischen Inschriften von Tarraco
RIU (§595)  Die römischen Inschriften Ungarns
Salona (§591)  Salona IV. Inscriptions de Salone chrétienne IVe-VIIe siècles.
SGO (§1213)  Steinepigramme aus dem griechischen Osten
SIPSicilia (§244)  Silloge di Iscrizioni Paleocristiane della Sicilia
Statili (§685)  Monumentum familia Statiliorum
SupIt (§511)  Supplementa Italica
ViaImp (§665)  Roma - via imperiale. Scavi e scoperte (1937-1950) nella costruzione di via delle terme di Caracalla e di via Cristoforo Colombo
ZaCarnuntum (§604)  Zivilinschriften aus Carnuntum
ZPE (§2928)  Zeitschrift für Papyrologie und Epigraphik

**Corpora of Greek Inscriptions**

IG (§71)  Inscriptiones Graecae
IGUR (§230)  Inscriptiones graecae urbis Romae
SEG (§1339)  
*Supplementum Epigraphicum Graecum*

SGLIBulg  

*Online/Other Resources*

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<td>Packard Humanities Institute – Classical Latin Texts (latin.packhum.org)</td>
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Introduction

This thesis seeks to advance an interpretation of the motivations of Romans in recording horae, or hours, in epitaphs. The work grew out of a briefer study concerning issues of accuracy and precision in Roman epitaphs, with specific reference to those that record hours. The juxtaposition of demonstrably inaccurate or uncertain ages with precise figures of time is jarring, but even in cases where the ages appear accurate, the idea of recording such fine units of time seems to modern sensibilities to counter the somber tone expected in a funerary context. Hence, the practice seems to warrant outright dismissal, rather than studied consideration. Indeed, as the Literature Review will show, prior scholarship, while cognizant of these inscriptions, has all but written them off as a curiosity. Bearing all this in mind, the goal of the present investigation is to approach such epitaphs objectively in order to evaluate them on their merits.

The structure of this thesis is tripartite, each chapter advancing an argument that is to be taken up and expanded upon by the next. Chapter 1 explains the function of horae in sepulchral inscriptions; Chapter 2 accounts for their recording by pagans; Chapter 3 does likewise for Christians. The evidence of these chapters offers an overview of a practice from classical antiquity previously unidentified.

The first task of Chapter 1 is to establish a typology of inscriptions recording horae, from which analysis can proceed. Then, it addresses the issues of who set up these inscriptions, when they did so, and where these inscriptions come from. Much consideration is given to the matter of statistical anomalies, as these serve to explain whether the figures of hours recorded are accurate or conjectural or specifically chosen. Through selected case studies it is shown that horae are records of times of death.
Determining why pagan Romans would have recorded the hour of someone’s death is the focus of Chapter 2. By way of addressing this problem, the chapter opens with an overview of time awareness in the late Republic and early Empire, so as to elucidate both the extent to which those recording would have been able to know the time, as well as to identify the contexts in which such data would have been pertinent, with an eye towards major lifecycle events. Cardinal among these is the use of the heavenly configuration at the hour of one’s birth as the basis for one’s horoscope. By casting death not as the termination of life, but as a rebirth into the afterlife the connotations of the *horae* recorded are transformed. The *horae* are then interpreted in light of astrological models related to time and birth.

Chapter 3 continues the analysis of Chapter 2, though the thread of discussion shifts both temporally and religiously, as the focus here is on Christian motivations for recording *horae*. The idea of syncretism is explored, with specific reference to Christian adoptions and adaptations of pre-existing systems of time indication. As systems of time and astrology were closely linked, the engagement of Christianity with astrology and the extent to which the two were integrated is discussed. Ultimately, the recording of *horae* in the Christian period is shown to be an extension of the practice that had developed in the pagan period, albeit with new Christianized meaning.

By bridging previously unlinked aspects of daily life in classical antiquity, the recording of *horae* in epitaphs is shown to be a product of concurrent developments in time awareness, astrological practice, and the epigraphic habit, functioning as the basis for horoscopes of the afterlife. While at first these have pagan associations, in time Christian tropes usurp these roles. Prior scholarship has neglected these inscriptions and
in so doing has failed to identify a longstanding and widespread commemorative practice.

**A Note on Translations**

All translations are by the author unless otherwise indicated.

**A Note on the Maps**

The maps (Figure 1 and Figure 2) are intended more as a general visualization than as a perfectly accurate representation of the inscriptions collected in the working corpus. Inscriptions of unknown or indeterminable provenance (accounting for approx. 5% of the total) have been dealt with in one of two ways: in those cases where a clustering presents itself in a province or region, these have been augmented; in cases where no such nucleation occurs, the additional inscriptions have been placed in the center of the province or region. As the provenances recorded in corpora of inscriptions may themselves be inaccurate, it is not possible to record all the inscriptions with absolute geographic accuracy. While recording the numbers of inscriptions in areas of nucleation, rather than representing each inscription with a dot would allow for greater geographic accuracy, the use of markers for individual inscriptions allows for a better visualization of quantities. As the concentration of inscriptions recording *horae* relative to all the inscriptions in a region is the more important metric than the raw numbers, the shading is the more crucial aspect of these maps, and hence its accuracy the more paramount concern.
Literature Review

References to *horae* in Roman epitaphs have received little attention in scholarship. Indeed, references to *horae* in any context have fared poorly in academic discourse. The last study to have given its full attention to them seems to have been Bilfinger’s 1888 monograph *Die antiken Stundenangaben*. However, like many of his contemporaries in late 19th century Germany, Bilfinger is overly concerned with collecting and taxonomizing his evidence but gives little thought to understanding the motivations for recording such information.\(^1\) Whereas Bilfinger seeks primarily to qualify the material, *i.e.*, to establish whether the Romans saw the hour as a point in time or a span of time, the present goal will be to determine why people would choose to record such information at all.

Despite being noted by scholars briefly in overviews of *tituli sacri*, references to *horae* are generally dismissed as mere curiosities and mentioned only in passing. Armini notes that in his sample of 14,500 lifespans from the epitaphs of Italy, approximately 2,000 (12%) feature months as their most precise unit of time, approximately 5,000 (33%) feature days in this role, and over 200 (2%) feature hours.\(^2\) More so than Bilfinger, however, Armini is content to tabulate without inquiry into the basis for this practice. Sandys notes, in the midst of a discussion of the grammatical cases used for units of time, that “… the number of years may be followed by that of the months, days, and even

\(^1\) That said, Dohrn-van Rossum (1996:11), in reference to another work of Bilfinger’s, praises his efforts to account for the social context of his material, rather than taking a strictly positivist approach to the material.

\(^2\) Armini (1916:5).
hours”. 3 This marks both the start and the end of his discussion of *horae*. Slightly more in-depth is Calabi Limentani-Degrassi, offering again that figures of years in durations of life can be followed by figures of months, days, and hours. 4 Further, that there is a tendency to record primarily the lifespans of those who were young or dear – a common misconception, as the present data shows (cf. Figure 4) – and that such commemoration is more common in late antiquity and among Christians. While there is no explicit reason given for the inclusion of hours, an attempt is made to situate it within the context of prevailing commemorative practices. Almar analyzes an inscription (CIL 06, 18817) which gives a rough time of death, but he gives no thought to this detail in his commentary, simply noting that the deceased passed at night. 5

In transcriptions of Latin inscriptions *horae* fare no better, often being accompanied by exclamation points, showing disbelief or doubt on the part of the epigrapher. Somewhat more consideration seems to be given to them when considering Greek practices of age recording. Kajanto, in discussing Latin influences apparent in the Greek epitaphs of the city of Rome, highlights precision as a characteristically Latin quality, citing that Greek epitaphs generally include only years, while Latin epitaphs can go so far as including hours. 6 Ultimately, he concludes that this was a Roman practice. 7 This sentiment is shared by Rutgers who arrives at a similar conclusion from his analysis

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3 Sandys (1919:63).
4 Calabi Limentani-Degrassi (1968:200).
5 Almar (1990:114).
6 Kajanto (1963a:13).
7 Kajanto (1963a:44).
of Jewish epitaphs from the city of Rome.\textsuperscript{8} McLean, in his guide to Greek epigraphy in the Hellenistic and Roman periods, acknowledges the inclusion of figures of hours in epitaphs, but does so solely in reference to commemorations of children.\textsuperscript{9} This, as will be shown, was most certainly not the case (\textit{cf.} Figure 4).

Their prevalence in the archaeological record, however, attests to the fact that their inclusion was an accepted practice. Szilágyi studied approximately 43,000 epitaphs recording durations of life, the most comprehensive analysis of such material to date – figures of years, however, were his sole concern.\textsuperscript{10} The present sample comprises approximately 2\% as many inscriptions as Szilágyi’s corpus, a not inconsiderable number. As such, these inscriptions are long overdue for scholarly analysis and this work is intended to shed light on a previously overlooked, yet widespread commemorative practice from classical antiquity.

In determining the motivations for the erection of these epitaphs, the work of several scholars will be instrumental in describing tropes of Roman daily life. In particular, Feeny on Roman conceptions of time, Beck on astrological theory, Hegedus on Christianity and astrology, and Danéliou on the apostles and the Zodiac will feature prominently in the analysis.\textsuperscript{11} While the interpretations advanced will by necessity have a grounding in the work of other scholars and in the evidence from antiquity, the models and principles discussed have never been associated with the funerary recording of hours.

\textsuperscript{8} Rutgers (1995).
\textsuperscript{9} McLean (2002:265).
\textsuperscript{11} Feeney (2010); Beck (2007); Hegedus (2007); Danéliou (1963).
Chapter 1: Tombstones that Record Hours

Introduction

There exists a class of Roman funerary inscriptions in which mention is made of hours, or *horae*. These references appear primarily in the form of an order of magnitude in the progression of units quantifying durations of life, but they are not limited to this usage. This first chapter represents a comprehensive effort to collect, classify, and account for all instances of this epigraphic practice; to trace its geographic and temporal distribution; to analyze the dataset of inscriptions for statistical patterns and anomalies; and to determine the function that such references serve.

At conflict here are the qualitative and quantitative aspects of the data presented in these inscriptions. While recording quantities such as hours adds greater precision to ages or an individual’s time of death, somewhat perplexingly, this increase in precision is not necessarily reciprocated by a corresponding increase in accuracy. The issue of why such information would be recorded, if not for its accuracy, is an important one, and alternate motivations for including such information will be considered. The second and third chapters will situate these inscriptions in a broader context, commenting upon Roman methods of measuring and recording time and the awareness by the populace of the time of day on a daily basis, and, ultimately, providing the reasons for recording hours, with specific attention given to the differing motivations of pagans and Christians.

Scope, Methodology, and Limitations

The scope of this study is intended to encompass all Latin funerary inscriptions that make reference to *horae*, regardless of the contexts of these references within the
inscriptions. Notably, this overlooks a substantial portion of surviving Roman inscriptions, namely, those in Greek. The practice of recording ages had its origins at Rome but was later adopted by those who came under the influence of the expanding empire. The most basic way to account for the appearance of this practice in Greek epitaphs is to view it as an adoption of a Latin custom by Greek-speakers. Yet, Kajanto suggests that Latin speakers, or, at the very least, those who were bilingual, may have chosen to set their epitaphs in Greek to lend them an aura of prestige.

Consulting the Packard Humanities Institute’s database of Greek inscriptions yielded twenty-eight funerary inscriptions featuring durations with ὥραι. As this database is by no means a comprehensive collection of all published Greek inscriptions and as it displays a heavy bias towards the inscriptions of Classical Greece, there are doubtless many more Greek inscriptions of this type to be amassed. The twenty-eight collected thus far are: I Eph 1636; I Eph 2268; I Lipara 498; I G XIV 2252; I G XIV 2308; I GUR II 1004; I GUR II 1023; I GUR II 1084; I GUR II 1090; I GUR II 389; I GUR II 436; I GUR II 703; I GUR II 727; I GUR II 799; I GUR II 890; I GUR II 903; I GUR III 1355; J IWE 1 12; SEG 18:402; SEG 20:548; SEG 28:1395; SEG 34:1469; SEG 7:365; SEG 7:368; SEG 9:877; SGLBulg 108. Further study of these Greek inscriptions is warranted, but it is outside the scope of the present study.

Rutgers (1995:101-107) presents examples of how Jews both adopted this practice in the city of Rome and took it back East. He also cites the fact that the practice does not appear in the Punic epigraphic record until after the Romans take control of Carthage. Nor is he the only one to ascribe a distinct Roman quality to the practice, as Kajanto (1963a) also presents this view.

This accounts for the fact that the Greek examples all come from the Eastern half of the empire and the city of Rome, while the prevalence of Latin examples in the Eastern empire is much diminished relative to the West. Ery (1969:60) gives figures of 9,980 Latin epitaphs from Rome recording ages vs. only 822 Greek examples. This figure considered in tandem with the numbers of Latin and Greek epitaphs that record hours show that age recording did not achieve the same prominence among Greek speakers that it held among Latin speakers.

Kajanto (1963a:12-13) gives figures for the number of Greek inscriptions that record ages. While the percentage is quite high in the city of Rome – in fact the figure of 42% exceeds the 38% of Latin epitaphs from Rome – the figures drop markedly in the Eastern provinces, with the exception of Egypt which had an independent tradition of age recording.

As for those few instances where Greek speakers did adopt the Latin custom, Galvao-Sobrinho (1995:451-452) identifies the desire to look Roman as a driving force in epigraphic practice during the Principate. Thus, it is possible that Greek speakers, feeling a disconnect from the prevailing culture and wishing to appear more staunchly Roman, may have borrowed the practice.

Kajanto (1963a:6) cites the long-standing Greek epigraphic tradition as well as the fact that those commemorating in Greek seem to have been of a higher social status. It can be noted – not without some irony – that both Latin (cf. n.14) and Greek were used for reasons of appearances.
All of the Latin inscriptions studied were drawn from the remarkably thorough Epigraphik-Datenbank Clauss-Slaby (EDCS).\footnote{As of Dec 1, 2011, the EDCS has been populated with the transcriptions of 415,204 inscriptions drawn from in excess of 1,230 volumes – a not inconsiderable corpus from which to work. Other, less comprehensive databases were also consulted in the hopes of finding additional inscriptions that the EDCS might have missed, but to no avail.} The inscriptions were returned by the database on the basis of two searches for the strings \textit{hora} and \textit{horis}.\footnote{The former search, performed on August 3, 2011, returned 1,106 results, of which 582 were determined to be epitaphs referencing hours. The remainder consisted of numerous tombstones belonging to men named \textit{Horatius} and women named \textit{Horatia}, as well as those belonging to men who had held the position of \textit{choragus}; plentiful references to \textit{amphorae}; various other less-common words containing the string \textit{hora}; and non-funerary inscriptions referencing hours. \textit{Cf.} n.22.} Misspellings were accounted for;\footnote{The database automatically returned misspellings, such as \textit{ora} for \textit{hora}.} unexpanded abbreviations were not.\footnote{\textit{E.g.} instances where an ‘h’ (for \textit{hora}, \textit{horae}, etc.) or an ‘o’ (for \textit{ora}, \textit{orae}, etc.) was left unexpanded – possibly coming in sequence after quantities of \textit{annos}, \textit{menses}, and \textit{dies} that had eroded away or been broken off. Trawling through the many hundreds of thousands of published Latin inscriptions in search of an errant ‘h’ or ‘o’ was simply not a feasible undertaking given the timeline of this project.} The searches yielded 903 unique epitaphs with references to hours.\footnote{Although 909 records in total were determined to be epitaphs, six were identified as duplicates of other records.} Those five inscriptions that have been identified as forgeries have been removed from the dataset (\textit{cf.} Appendix I), yielding a final count of 898. The readings of the inscriptions herein are as returned by the EDCS, albeit with some minor editorial modifications; there can at times be disagreement with the printed volumes of the corpora from which they are drawn.\footnote{\textit{Cf.} Appendix VI and Appendix VII for a full listing of all inscriptions consulted and the corpora in which they are published.}
The Working Corpus

The total number of inscriptions includes both those that are statistically useful and those which are not. This latter category can be subdivided into those inscriptions that are fragmentary and those that are unclassifiable and may, in certain cases, have been spuriously interpreted as references to horae or been designated as grave markers on only the most tenuous of bases. Nevertheless, these problematic inscriptions are of use insofar as they can give a broader impression of the prevalence of the practice of recording horae and its geographic distribution. They will, however, be omitted from some of the analyses to follow, for in certain cases, while the category of inscription is discernible, the fragmentary nature of the inscription may preclude further investigation; for, e.g. an indicator of unit, such as hours, may be present, but the corresponding quantity lost. There are fifty-nine of these unclassifiable or otherwise unusable inscriptions, thereby limiting the size of the working corpus to 839.

Similarly, the working dataset will also be affected by inscriptions which fall into multiple categories, such as those giving a duration in terms of hours as well as the specific time of an event, or, say, listing two durations in terms of hours. Although there are 898 inscriptions, they record 945 references to horae.

Typology

The inscriptions have been divided into three main categories, according to the way in which horae are referenced. Those that use horae in a literary manner form the first class; those that use horae in measures of durations form the second; and those that
employ *horae* to indicate specific points in time form the third.\(^{22}\)

**Literary and Poetic Uses**

The first category comprises all linguistic usages with no numerical significance. Generally, these are references to the hour of someone’s death; the precise moment in time need not be indicated. Fifty-four inscriptions fall into this category.

Four inscriptions form a subset of this category. These provide an indication of the use of formulaic phrasing in reference to the hour of death. The first indicates that the times of birth and death would have been the same.

*CIL 06, 06423 – Rome*

*OSSA SITA SUNT CLEMENT(IS) | HILARIONIS FILI(I) NATO | ATHENAINE VIXIT ANNOS | III MENSES VII QUEI | SPIRITUM EXSOLVIT | HORA QUA NATUS EST*

*The bones of Clemens, son of Hilario, lie here. Born at Athens, he, who released his breath at the same hour at which he was born, lived three years, seven months.*

That this information was inscribed attests to the fact that some importance was attached to this coincidence.\(^{23}\) Yet, stronger relations also merit mention:

\(^{22}\) A fourth minor class could be said to include all those inscriptions from non-funerary contexts that refer to *horae*. Though such inscriptions are not included in the figures herein, sepulchral inscriptions recording *horae* outnumber non-sepulchral examples in the epigraphic record by a ratio of about 9:1. These too, for the most part, adhere to a simple taxonomy. Most common are those inscriptions that record the times at which travelling venerators of the Colossi of Memnon (statues of Amenhotep III) at Thebes heard the divine presence (*cf.* Bernand-Bernand 1960). Inscriptions of this type, however, are peculiar to the one site. The most widespread type are those inscriptions that would have accompanied *horologia*. These inscriptions feature ranges of hours and the corresponding lengths that the gnomon’s shadow would have had at those times. These measurements are calibrated by month and a full year’s worth of readings are often listed. The other relatively common non-funerary context for references to *horae* are decrees and announcements. Laws can feature information as to tasks that must be carried out at certain hours, and announcements that contain, *e.g.*, information on when gladiatorial games are to be held. All of these categories are paralleled in the Greek epigraphic record of the Roman Empire.

\(^{23}\) Though such occurrences were not always explicitly remarked upon:

*CIL 06, 28044 (p 3535, 3918) = CLE 01575 = D 08191 – Rome*
Petronius who lived four years, three months, twenty-six days, died on the fifth day before the Ides of July – the same day and hour at which he was born.

It is not simply the hour of birth and death that are the same, but the day as well. In this case, owing to the three months and twenty-four days in the lifespan, *die* likely refers to the day of the week on which Petronius was born, rather than to the date of birth itself.

This assumption is supported by this more explicit reference:

*CIL 06, 06182 (p 3419, 3851) = CLE 01150 = D 07589 – Rome*

_D(is) M(anibus) | C(aio) Vettio Capitolino filio pientis|simo Plotia Capitolina mater in|felicissima fecit vix(it) annis XIII | qui die natali suo hora qua natus | est obit …_

*To the spirits of the departed: Plotia Capitolina, a most unfortunate mother, made this for Gaius Vettius Capitolinus, a most dutiful son. He lived thirteen years – [he,] who died on his birthday at the hour at which he was born. …*

This tombstone records a rare event. The odds that someone would die on the same day of the week they were born are 1 in 7 and the odds that they would die at the hour of their birth are 1 in 24; the odds of both these event happening is 1 in 168. The odds of dying on one’s birthday are approximately 1 in 365 and doing so at the hour of one’s birth are approximately 1 in 8760. Given those odds, to have more than one inscription that records someone dying on their birthday in a corpus of this size would seem statistically
aberrant. Yet, these few inscriptions show that this was seen as a significant occurrence, which may indicate that it was singled out for commemoration, as it demonstrated a continuity between the moment of birth and the moment of death. The next example gives a sense of how these formulaic inscriptions relate to the numeric inscriptions to be discussed shortly:

\[ CLE \text{ 02177} = AE \text{ 1920, 00083} – \text{ Rome} \]

\[ \text{DIS MANIBUS C(AI) ATT(AI) L(IBERTI) MATURI NOMINE ERAM | MATURUS NON AETATE FUTURUS ANNOS VIXI XVI ET | MENSES VIII TOTIDEMQUE DIEBUS ET HORIS OCTAVA FUI | NATUS NOCTIS EGO HORA IDEM OCTAVA FATIS REDDIDI …} \]

To the spirits of the departed: By the name Gaius Attius Maturus, freedman of Gaius, I was of age – not going to be old. I lived sixteen years, nine months and the same number of days and eight hours. I was born at the same hour of the night I returned to the Fates.

This is likely the most creative inscription in the lot, taking the form of a poetic account by Caius Attus Maturus, the deceased, of his life and what he left behind. He gives his lifespan as \textit{annos vixi XVI et menses VIII totidemque diebus et horis octava}, or sixteen years, nine months, nine days, and eight hours. He then states that he was born at the very same eighth hour of the night that he had returned to the Fates (\textit{fui natus noctis ego hora idem octava fatis reddidi}). Note that the figure of eight hours in his lifespan serves not simply as a figure in this duration, but that it also serves a secondary role indicating the hour of his death. This is a crucial point, for it sets a precedent for the way in which hours listed in durations can be interpreted in other inscriptions.

While there are only a few inscriptions that explicitly note birth and death having occurred at the same hour, the fact that there is a pattern is an argument in defense of the

\[ 24 \text{ Chapter 2 will deal with the connection between these terminal points of one’s life.} \]
use of formulaic language. Albeit with slight variations, the general formula is the phrase *hora qua natus est* following a verb of dying. This demonstrates that significance was attached to noting the hour of death.\(^{25}\)

**Durations**

Reckonings of durations are by far the most common context in which *horae* appear in sepulchral inscriptions. They take the form of iterations of units, progressing from longest to shortest. When the value of a unit is zero, it is omitted. The standard progression will move from years to months to days to hours. Exceptions do arise and other units are sometimes employed.\(^{26}\)

There are 742 durations that clearly include hours coming from 729 inscriptions. Their distribution is as follows: seven-hundred and sixteen lifespans, *e.g.*:

*CIL 08, 27090a – Africa proconsularis (Douga / Thugga)*

\[\text{D(IS) M(ANIBUS) S(ACRUM) | N} \text{iCETA | V(IXIT) A(NNUM) M(ENSEM) H(ORAM)}\]

*Sacred to the spirits of the departed: Niceta lived a year, a month, an hour.*

Twenty-three lengths of marriages, *e.g. :

*CIL 11, 01458 – Etruria / Regio VII (Pisa / Pisae)*

\[\text{D(IS) M(ANIBUS) | AUFIDIAE VICTORIAE | CONIUGI BENE MER(ENTI) | FECIT | P(UBLIUS)} \text{VETURIUS | MARTIALIS | CUM QUA VIX(IT) | ANNIS XXV | MENSIB(us) X DIEL(B(us) XV | HORIS VII | S(INE) Q(UE) R(ELLA) U(LLA)}\]

*To the spirits of the departed: Publius Veturius Martial made this for Aufidia Victoria, his well-deserving wife, with whom he lived twenty-five years, ten months, fifteen days, seven hours, without any complaint.*

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\(^{25}\) This will be important in Chapter 2.

\(^{26}\) Cf. “Finer Units Than Hours” p.47.
Three measures of how long one person outlived another, *e.g.*:

*CIL 08, 27884 – Africa proconsularis (Tebessa / Theveste)*

D(IS) M(ANIBUS) S(ACRUM) | C(AIUS) IULIUS FORT|UNATIANUS | V(IXIT) A(NNOS) XVII  
D(IES) XXV | H0(RAS) VIII POST FAB|IA(M) FORTUNATA(M) | MATRE(M) PIA(M) S(UAM)  
V(IXIT) A(NNOS) | III M(ENSES) VI D(IES) XXI (H)O(RAM) | H(I)C S(ITUS) E(ST)

Sacrered to the spirits of the departed: Gaius Julius Fortunatianus lived seventeen years, twenty-five days, eight hours. *He lived three years, six months, twenty-one days, one hour after his reverent mother, Fabia Fortunata, passed.* Here he lies.

And one length of military service. 27

**Points in Time**

A total of seventy-four points in time are recorded in sixty-three epitaphs. Most common are times of death, appearing on forty-seven grave markers, *e.g. :*

*ICUR-04, 12762 – Rome*

FRATRI SEVERIA|NO BENE MEREN(TI) | QUI <V=B>IXIT ANNOS | XXXX DECESSIT V  
KAL(ENDAS) | SEPT<EM>N>RES (H)ORA V

*To [my] well-deserving brother Severianus, who lived forty years. He died the fifth day before the Kalends of September at the fifth hour.*

Eleven are times of birth, *e.g. :*

*ILCV 04396 – Rome*

VII KAL(ENDAS) | AUG(USTAS) NATUS | DIE IOVIS | (H)ORA XII || HERCULIO MERENTI | III NONAS OCTOB(RES)

*To deserving Herculius, born the seventh day before the Kalends of August, the day of Jupiter, at the twelfth hour, [he died] the third day before the Nones of October.*

And seven record other events, such as burials, *e.g. :*

*CIL 06, 13782 – Rome*

L(UCIUS) CAECILIUS L(UCI) L(IBERTUS) SYRUS | NATUS MENSE MAIO | HORA NOCTIS VI |  
DIE MERCURI | VIXIT ANN(OS) VI DIES XXXIII | MORTUUS EST IIII K(ALENDAS) IULIAS |

27 CIL 05, 00914.; cf. p. 54.
Horae diei | Elatus est horas | III frequentia maxima

Lucius Caecilius Syrus, freedman of Lucius, born in the month of May, at the sixth hour of the night, on the day of Mercury, he lived six years, forty-three days. He died the fourth day before the Kalends of July at the tenth hour. **He was borne out at the third hour** by a great crowd.

Sometimes these references mention hours of the night, as in the previous inscription or hours of the day, as in the following: 28

AE 1991, 00680 – Etruria / Regio VII (Tolfa)

Dominae filiae | Victorinae | Innocentiae | Quae vixit unum | Menses quinque | Dierum XV | Redidit pridie nonas Ianuarias

To Domina, daughter of Victorina, a most blameless girl, who lived one year, five months, fifteen days. She returned [to the earth] the day before the Nones of January **at the fourth hour of the day**. [May she lie] in peace.

A distinction must be drawn between horae diei, hours of the day, and horae

28 There is also one reference to an hour of the afternoon:

CIL 08, 20819 – Mauretania Caesariensis (Mta Djafar, Koudiat)

Zdp ... ST | Summa | A(nnus) | I | M(enses) | VII | D(iers) | Nat(us) futurum | Signo | VBIF | Rat | Nat(us) | DB | P(ia) | V(ixit) | A(nnos) | Xv | M(enses) | III

... ZPD ... ST greatest ... one year, eight months, ... days ... was born [under] the sign ... **hours of the afternoon** that VBIF ... was born there ... DB ... D ... reverent, she lived twenty-five years, four months.

As well, there is one admittedly speculative reference to an hour of the evening:

CIL 04, 00294 – Latium et Campania / Regio I (Pompei)

Juvenilla | Nata | Die Saturni | Horae seunda | Venus | Iii | Nonas | Au

Juvenilla, born on the day of Saturn, at the second hour of the evening, on the fourth day before the Nones of August.

In this case, it might be best to heed Bodel’s warning that editors who “… wishing to make sense of an incomplete text … propose supplements (often avowedly by exempli gratia) that are, at best, merely possible and, at worst, no more than wishful thinking” (2001:52). Perhaps the V in vespertina is actually part of the N from secunda. As Chapter 2 will demonstrate, the combination of a reference to the second hour and a reference to the evening is illogical.
noctis, hours of the night. The former could easily have been measured by means of a sundial; anyone stubbornly trying to measure the latter in the same manner would run into difficulty – some alternate means would have been needed to measure nocturnal hours. As the length of the daytime hours increased from the winter to the summer solstice, the nighttime hours would decrease at a corresponding rate. Likewise, as the former decreased from the summer solstice back to the winter solstice, the latter would increase at a corresponding rate. Only at the vernal and autumnal equinoxes would the days and nights feature hours of uniform length. The simplest tool to measure the hours of the night would be a water clock, but care would have to be taken to ensure that it was properly calibrated for hours of the correct length each night.

This is all well and good for separate systems of measurement during sunlight and moonlight, but this method falters when time is reckoned according to the nychthemeron, such as in our modern 24-hour system. A nychthemeron dispenses with separate diurnal and nocturnal cycles and works on a circadian cycle based on the principle of a unit of fixed length. Some points become arbitrary – thus noon is no longer high noon with the sun at its zenith, nor midnight the midpoint between sunrise and sunset – but standardization creates normalcies of a different sort. References to deaths at the 13th through 24th hours hint at the use of a nychthemeral system.

Grammatical Cases

Distinction must be made when studying these inscriptions between the different syntactical ways of expressing time in Latin. The accusative may be used to express durations of time; the ablative may be used to express either specific points in time (time
when) or ranges of time (time within which). Sandys notes that *annis* is often found in epitaphs followed by an ungrammatical *menses* or *dies.* Based on the data from the present collection, *horas* can be added to that list.

Conversely, inscriptions will shift oftentimes from the accusative for figures of years, months, and days to the ablative for figures of hours. In these cases the four terms are written in succession without interruption by other qualifiers, such as participles like *defunctus*, which would indicate that a shift is being made from the duration to a record of a point in time. It is incumbent upon the reader to recognize that this qualitative change in the nature of the information inscribed has occurred. These figures in the ablative could very well serve a dual purpose, being references to the time of death on the basis of their case and parts of the durations on grounds of proximity to the other figures within the inscriptions.

**Geographic Distribution**

The inscriptions come from twenty-two different regions of the Roman Empire (*cf.* Figure 1 and Figure 2). There is a strong bias towards the Western provinces, likely because Greek was the *lingua franca* in the East. The distribution by province can be seen in Appendix II. The main pattern of the distribution is as follows: a concentrated center

29 Sandys (1919) 63.

30 Nordberg (1963) gives a very thorough and technical analysis of grammatical cases used to express durations of time in epitaphs.

31 The distribution of Greek inscriptions is as follows: Rome: 13, Italy: 3, Sicily: 2, Moesia Inferior: 2, Numidia: 1, Egypt: 1, Asia: 2, Mesopotamia: 2, Palestina: 2. Compared to the Latin dataset, this demonstrates a marked increase in the number of inscriptions coming from the Eastern half of the empire.
Figure 2 – Distribution of the Dataset in Italy

Legend
- Each dot represents one epitaph
Epitaphs recording *bonae* as a percentage of all inscriptions from a province/region:

0.0% | 0.5%
at the city of Rome; a very high density along the Tyrrhenian coast from Rome down to the Bay of Naples; greater diffusion throughout the rest of Italy; pockets of high concentration starting at the Eastern end of the Atlas Mountains in North Africa near Carthage and moving west along the Mediterranean coast, keeping north of the Sahara; elsewhere a very scattered and sparse distribution.

However, it is not enough simply to compare the tally of inscriptions from one province to the tally of inscriptions from another. Owing to differing rates of inscription survival, it pays to consider how common epitaphs recording horae are relative to all the documented inscriptions from a certain province (cf. Appendix II).

By this means of measurement, inscriptions recording horae are most common in the archaeological records of the city of Rome, and the provinces of Africa Proconsularis and Mauretania Caesariensis, comprising just below 0.5% of total documented inscriptions in each case. The Tyrrhenian side of Italy ranks next with figures nearer 0.25%, as opposed to figures hovering around 0.1% on the Adriatic side of Italy. Figures in the European provinces are closer to 0.03%. Thus, western Italy and North-Western Africa remain the areas of greatest prevalence, and the high proportion of the sample coming from Rome is brought into perspective, its prominence diminished relative to the hundred-thousand-plus known inscriptions from the city.

The 898 inscriptions with known provenances come from 183 sites within the twenty-two regions, with six inscriptions coming from unknown locations (cf. Appendix III). Of these sites, 139 have but one inscription each. Ninety-eight come from sites

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32 Four inscriptions are of known province but unknown city; two are of unknown province. Keppie (1991:37) cautions that inscriptions’ provenances can at times refer not to the original location but to the
with two to six inscriptions. The remainder come from seven sites: Aquileia in Italy and Tapaura in Africa Proconsularis with nine each, Puteoli in Italy and Carthage in Africa Proconsularis with fifteen each, Ostia Antica with forty-two, Mactaris in Africa Proconsularis with fifty-five, and Rome with 510.

For the most part, the geographic distribution of the dataset reflects the general distribution of inscriptions in the archaeological record. In Italy, Campania has traditionally yielded the most epigraphic material and Lucania the least; in Africa, the scale runs from Africa Proconsularis down to Mauritania Tingitana; in parts of Europe (e.g. Aquitania, Lugdunensis, and Belgica) the practice of setting up inscriptions does not seem to have enjoyed the same popularity as elsewhere. Urban and military contexts have historically yielded the highest densities of inscriptions, followed by features such as crossroads or river valleys. The areas of highest concentration in the dataset are urban, though among the sparser areas contexts along the frontiers of the empire are common, suggesting connections to the military. Ultimately, the provincial concentrations are likely more accurate than the urban distribution, for provenances nearest modern community or to the location of the institution at which the stone was catalogued.

33 Bodel (2001:8).


35 Bodel (2001:14) writes: “Sometimes the epigraphic profile of an otherwise ordinary community is inexplicably prominent.” In the case of a city such as Mactar, which accounts for 6% of the dataset, this overrepresentation is in part to be attributed to the extent of archaeological work conducted at the site. It is also possible that the rate of inscription survival in a large city was so poor as to yield a lower number of stones in the archaeological record than a much smaller settlement (Duncan-Jones 1982:360).

36 Duncan-Jones (1982:361) echoes this sentiment.
recorded in corpora such as the CIL can often be guesses rather than firm assertions.37

**The Epigraphic Habit, Epigraphic Bias, and Inscription Survival**

Bodel defines epigraphic bias as “… the distortion introduced into any set of data derived from inscriptions by the fact that inscriptions are the source of the information in question”.38 He continues: “The selection of what to inscribe and in what form to write it was never determined solely by what one wished to communicate or to record but by what was considered appropriate to communicate or to record in inscribed writing on a particular object in a particular place at a particular time.”39 Thus, to a certain extent, the epigraphic record shows that practice was prevalent in certain regions because it was a prevalent epigraphic practice in those regions. Those setting up these inscriptions were not part of a representative sample of the Roman population; rather, they were a select group adhering to certain commemorative practices.40

Also influencing the distribution of the dataset is the rate of inscription survival.

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37 Keppie (1991:37) notes that in the CIL in particular the cities given for find-spots could be the homes of collections housing the inscriptions in questions, or reasonable guesses as to provenances, or even rough approximations if stones were found near to major sites.


40 Hopkins (1987:113-115) notes that such a bias is created by the group of those Romans who set up tombstones and that it cannot be corrected to provide an accurate demographic picture, for there is no information on those not represented. Bodel (2001:36; 46) advises being mindful of the distinction between those who commemorated and the full demographic structure of Roman society. Further, that cultural motivations should be considered alongside the more commonly cited geographic and temporal factors in discussing commemorative practice. Duncan-Jones (1977:342) presents the view that as nearly all African epitaphs record ages, they provide a good basis for a model of the ages of those able to afford tombstones. Keppie (1991:105) points out that the poor would have resorted to wooden grave markers with painted inscriptions. Salmon (1987:1-2) calculates that the starting cost for an inscription would have been equivalent to the amount earned from three months’ unskilled labor.
For the entire Roman Empire, fewer than one thousand inscriptions per annum have survived\(^4\) – a small fraction of what there once was.\(^{42}\) Though epitaphs account for approximately two-thirds of all surviving inscriptions,\(^{43}\) as a group their ranks have been much thinned over the centuries.\(^{44}\) The current state of the epigraphic record is also dependent on factors such as the durability of the stone used, the extent of reoccupation on a site, the extent of excavation conducted at a site and, for present purposes, whether the necropolis has been excavated.\(^{45}\)

The general pattern of epigraphic production in antiquity gives evidence for a steadily rising number of inscriptions set up in the first and second centuries CE, the majority of which were epitaphs; a decline in the third century; an epigraphic revival from the mid-fourth century until the sixth or seventh, with epitaphs accounting for almost all inscriptions from this final period.\(^{46}\) During the Republican period Roman inscriptions were to be found primarily at Rome; it was not until Augustus that the

\(^{41}\) Keppie (1991:9).

\(^{42}\) Keppie (1991:34) gives 5% as being most likely an above-average rate of survival.

\(^{43}\) Bodel (2001:30 and n.13). This figure is the average of the Latin and Greek samples, epitaphs accounting for about three-quarters of the former and half of the latter.

\(^{44}\) Keppie (1991: 30-31; 34; 101) presents numerous examples of tombstones being reused in antiquity and modernity for the building of e.g. defensive walls, latrines, building foundations. He also explains that while the idea of reusing a tombstone seems shocking by modern sensibilities, this was not always the case. Furthermore, that graveyards even now can disappear after several generations, once all who had connections to those interred have themselves passed on.

\(^{45}\) Duncan-Jones (1982:360-361) lists all these factors among others. In terms of Christian cemeteries, most of those on the surface have been lost or destroyed, but those beneath the ground have yielded the bulk of surviving sepulchral inscriptions (Galvao-Sobrinho 1995: 441; 445 n.51).

epigraphic habit began to spread.\(^{47}\) Though other cultures had their own epigraphic traditions, the erection of epitaphs and the practice of age recording in particular were distinctly Roman.\(^{48}\) In time soldiers would bring Roman customs to the frontiers of the expanding empire\(^{49}\) and other cultures would adopt Roman practices.\(^{50}\)

**Demographics**

**The Demographic Value of Tombstones**

Much scholarly debate has focused on the use of epitaphs as a source for demographic models of the Roman empire.\(^{51}\) As the present sample is spread so thinly

\(^{47}\) Bodel (2001:7-8)


Kajanto (1963a:7) calls age-recording an ‘ordinary’ feature of Roman epitaphs. As ages appear in 43,000 cases, as per Szilágyi (1961-7), they only account for about 20-25% of all epitaphs by most estimates. A common feature might be a more accurate description.

\(^{49}\) Keppie (1991:80-81) calls epitaphs the most common form of military inscriptions.

\(^{50}\) Rutgers (1995:101-106) provides an overview of the spread of age recording and its adoption by various cultures. Jewish funerary inscriptions that provide such information are very rare and the few that do so record the ages in Latin or Greek, rather than Hebrew or Aramaic. The earlier examples come from the city of Rome and it takes several centuries for the practice to make its way back to the East. On the whole, age recording is foreign to the Ancient Near-East. It was brought to Arabia and Syria by the military and not until the late fourth century do indigenous examples appear in the epigraphic record. The Etruscans, too, did not record ages until after their conquest by the Romans. Likewise, in Punic inscriptions at Carthage there is no evidence for age recording; however, in Neo-Punic inscriptions there is.

Rutgers (1995:137-138) also considers why the Jews would have adopted this Roman practice. He lists a number of possibilities, most of which argue for some form of copying Roman traditions, either by choice (e.g. copying Roman tombstones) or by constraint (e.g. hiring the same stonecutters). He concludes that the two cultures must have shared an "organic and dynamic" relationship which allowed for cultural exchange.

\(^{51}\) Szilágyi (1961-67) is the extreme example of using epitaphs as a demographic source without reservation. Nordberg (1963) also expresses few qualms about his dataset, though he does latch on to the untenable view that various inaccuracies and deficiencies in his data can cancel out one another to yield sound results.

Éry (1969) is particularly helpful for summarizing the state of scholarship and dividing scholars into three camps: those in favour of demographic analysis, those conditionally in favour, and those opposed.
through space and time and at the mercy of epigraphic bias and rates of inscriptions survival, it could not possibly form a representative sample of those who undertook this practice. \textsuperscript{52} It will suffice to note that the sample does include tombs both commemorating and set up by soldiers, slaves, freedmen, plebeians, and equestrians;\textsuperscript{53} pagans and Christians; men and women; the very young and the very old. Any detailed conclusions drawn on the sparse evidence would be highly speculative. Rather than providing solid demographic data, Hopkins puts it best: “Commemorative practice is useful for analyzing Roman commemorative practice …”\textsuperscript{54} Further, he is right to say that too much attention is given to the data and too little to the society that accounts for the data.\textsuperscript{55} The latter is the greater concern in the present work.\textsuperscript{56}

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What he finds after analyzing Szilágyi’s results is that they in no way accord with realistic models. Salmon (1987) and Hopkins (1966; 1987) are of a like mind in finding serious flaws in the evidence provided by tombstones that must be addressed, while Parkin (2003:36) sees tombstones as an unsuitable basis for demographic models. Scheidel (2001) identifies a number of problems that arise from using records such as epitaphs as the sole basis for models of the Roman population, either when taken \textit{en masse} for the empire as whole, or when studied on a more local scale, such as a single cemetery. He concludes that factors of geomorphology, climate, epidemiology, and ecology can all contribute to more accurate demographic models (2001:26).

\textsuperscript{52} Clauss (1973:408-409) gives 75 inscriptions as the bare minimum to assemble a dataset, but 300-400 to achieve sound results. Though the present sample is more than double that size, its wide scope lessens the validity of any results there are to be gleaned, as compared with a more focused sample – say, several hundred confidently-dated graves from a single cemetery that was used over several decades.

\textsuperscript{53} \textit{E.g.:} CIL 09, 01663 (equestrian); CIL 06, 22859 (slave); CIL 06, 17544 (freedman); AE 1973, 00595 (veteran); CIL 06, 06192 (eye doctor); AE 1997, 01591 (stonemason).


\textsuperscript{55} Hopkins (1987:126).

\textsuperscript{56} Rather than lavishing attention on the minutiae of who set up inscriptions with hours, in Chapters 2 and 3 the focus will be on the motivations of two major commemorating groups, the pagans and the Christians.
**Demographics and Commemorative Practice**

The *communis opinio* holds that Roman epitaphs do not serve as a sound foundation upon which to build a model of the demographic structure of Roman society with reference to metrics such as mortality rate and life expectancy. As the epigraphic corpus is a function of both commemorative practices and rates of inscription survival, recovery, and publication, conclusions cannot be drawn from this corpus if they depend on the assumption that the corpus is a *representative* sample of Roman society. It is necessary to acknowledge the inherent bias in the sample in terms of those commemorated and commemorating.

Nonetheless, certain statistical norms should remain constant regardless of any adequate representation of Roman society in the sample. Deviations from these norms should arouse attention both in complete, representative samples and in incomplete, biased samples. These norms serve as a check on the validity of the sample and the adherence of the data to them is a prerequisite for demographic analysis, for aberrances undermine any models proposed.

Analysis of commemorative practice differs in its goals from demographic analysis; there is no requirement – convenient though it would be – that commemoration preserve the demographic structure of a society with some measure of accuracy. While statistical anomalies are indicative of unsound demographics, they should for no reason be taken as a sign of unsound evidence for commemorative practices. An ideal random sample should be statistically normal, and likewise, a selection from a random sample ideally should display the characteristics of the original sample. The presence of anomalous statistical patterns is every bit as significant as the presence of non-deviant
Thus, a commemorative approach is granted more leeway than a demographic approach, for the former seeks to study only those commemorated or commemorating, whereas the latter seeks to interpolate amongst its fragmentary sample the remainder of society even though the sample cannot yield this information. In this vein, I wish to align myself with Hopkins, Scheidel, Éry, Parkin, Salmon, Duncan-Jones et al., in contrast to Armini, Nordberg, Szilágyi et al. on the merits of demographic analysis based upon Latin inscriptions.

**Pagan and Christian Inscriptions**

Chapters 2 and 3 will argue that the practice of recording *horae* in epitaphs, though pagan Roman in origin, was appropriated by the growing Christian community in the Roman empire and imbued with new religious significance. Given the different motivations for including such information in the two religious groups, delineating which subset of the working corpus comprises the pagan epitaphs and which subset comprises the Christian appears crucial.\(^{57}\) While I agree with this sentiment, my assent is contingent on being able to categorize the inscriptions with confidence.\(^{58}\) Yet uncertainties preclude

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\(^{57}\) Kajanto (1963a:1) cites that “… Christian and pagan epitaphs so differ that they cannot conceivably be discussed together.” However, his decision to disregard the Christian sample altogether ignores the issue rather than addressing it.

\(^{58}\) Many characteristics of Christian inscriptions have been noted. Aside from obvious indicators, such as distinctly Christian names or iconography, such as a cross or a Chi-Rho, several other trends have been identified. Keppie (1991:107, 121-123) notes that Christian epitaphs are very often dated, are simple in form, make an effort to record the duration of life with precision, and can measure lifespan not from birth, but from baptism in the case of neophytes. Nordberg (1963:63) offers that familial relationships, such as marriages, receive greater attention in Christian epitaphs.
doing so, and while many pagan and Christian inscriptions can be identified confidently, oftentimes inscriptions will bear no indicators of religion, and consequently too large a number would remain uncategorized.\(^59\)

There are dangers in categorizing these inscriptions on the basis of too little evidence or in making broad generalizations. The inscriptions of the undifferentiated sample, though exhibiting similarities in form, would have been set up for different reasons. Thus, for instance, declaring all inscriptions in which the commemorated has but a single name to be graves of Christians could inadvertently misclassify pagan inscriptions and could lead to skewed results on the basis of faulty data. Contrary to Kajanto’s claim, I maintain that it matters very much in which category these inscriptions are placed.\(^60\) However, as the evidence will not allow for a more conclusive result than confirming that indeed both Christian and pagans did commemorate in this manner, without giving a sense of the relative sizes of the samples, there is no need to sort the inscriptions along these lines; the exercise would provide no more information than what is already known. The knowledge that both pagan and Christian epitaphs are present in

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\(^{59}\) Contrary to n.58, many characteristic traits of Christian epitaphs are characteristic of pagan epitaphs as well. Keppie (1991:63) tempers his list of Christian features of epitaphs with the admonition that “It would be wrong to over-emphasize the differences between Christian and pagan texts of the third and fourth centuries, or to imagine that all late texts are Christian.” Kajanto (1963a:3-4; 1963b:14) advises that care be taken not to assume all those who have but a single name recorded are Christians, for a lone cognomen could indicate an immigrant, a slave, one whose name was abbreviated in an effort to save space on their tombstone, or someone of a later period when the nomen was no longer commonly used.

On the other hand, Galvao-Sobrinho (1995:438 and n.35) notes that it was not unknown for post-Constantinian Christian epitaphs to include characteristically pagan symbols or formulae, such as DMS.

\(^{60}\) Kajanto (1963a:1) “If an epitaph lacks Christian symbols and specific Christian nomenclature, if its expressions have nothing distinctly Christian in them, and if the location where it was found is not known, or is known only approximately, it is not easy to tell whether the epitaph is to be classed as pagan or Christian. … it hardly matters in which group one includes epitaphs which lack distinctive Christian or pagan features.”
the sample will provide the basis for analyses of Chapters 2 and 3, respectively. The exact number of inscriptions in each category will be irrelevant for the discussion.

**Temporal Distribution**

**Securely Datable Inscriptions**

There are twenty inscriptions in the collection that contain imperial titulature or that explicitly reference consular, regnal, or provincial years, or years measured from some other epoch (*cf.* Appendix IV). Three of these feature literary or poetic usages of *horae*, seven have durations, and the remaining ten include specific times. They date as follows:

**Literary/Poetic Uses**

1. CIL 10, 06785 Latium et Campania / Regio I 22 BCE/6 CE/32 CE

2. CIL 08, 20277 Mauretania Caesariensis 300 CE

3. ICUR-02, 04159 Rome 612 CE

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61 The inscription dates to the year of the consulships of Lucius Arruntius and Titus Flavius Bassus. There was a Lucius Arruntius who served as *consul ordinarius* in 22 BCE along with Marcus Claudius Marcellus Aeserninus and again in 6 CE along with Marcus Aemilius Lepidus (Degrassi 1952:4, 6; Degrassi 1954:171, 173). His adopted grandson Lucius Arruntius Camillus Scribonianus was *consul ordinarius* for 32 CE along with Gnaeus Domitius Ahenobarbus (Degrassi 1952:10).

Titus Flavius Bassus is more of a problem. The only attested person of that name is a soldier of the *Alae Noricum* whose name is recorded on CIL 13, 08308, his gravestone. There are a number of consuls with Titus Flavius in their names (three of whom would go on to become the emperors Vespasian, Titus, and Domitian) but all of them served after the Lucii Arruntii by a range of about a decade to over four centuries. Thus, to which of these dates the inscription refers remains uncertain.

Degrassi (1952:113, 153, 181) places the pair of them in the second century CE, though no reason is given for this.

62 The inscription dates to *a(nno) p(rovinciae) CCLX*. Mauretania Caesariensis became a province of the empire in 40 CE. One must simply add two-hundred and sixty years.
These three inscriptions show that the practice of making literary references to hours was in use from at least the very early days of the Roman Empire, through Rome’s decline and fall, until six centuries later when Rome was just an outpost of the Byzantine Empire. This should come as no surprise, for, in essence, this practice signifies a perfectly standard use of the noun *hora*.

**Durations**

1. CIL 06, 10743 Rome 163 CE 64
2. CIL 14, 02257 Rome 211 CE 65
3. CIL 08, 21479 Mauretania Caesariensis 319 CE 66
4. ILCV 01470 Mauretania Tingitana 345 CE 67
5. CIL 13, 02798 Lugudunensis 378 CE 68

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63 The date of the deceased’s burial is oct(avum) Idus Mai{i}(as) imperante dom(ino) n(osto) Heraclio [...] anno eius II. Heraclius was emperor of the Byzantine Empire from October 5, 610-February 11, 641 CE (Degrassi 1952:286). The eighth day before the Ides of May in the second year of his reign would have been May 8th, 612 CE.

64 Marcus Pontius Laelianus and Aulus Iunius Pastor are indicated as consuls for the year of death. Clinton (1964:187) provides the date.

65 The epitaph is inscribed below a dedication to d(omini) n(ostri) Imp(eratoris) Caes(aris) Marc(i) | Aureli [[[Antonini]]] | Pii Felic(is) Aug(usti) pontif[ic(is)] | maxim[i] trib(unicia) pot(estate) II[I] | co(n)s(ulis) III p(atris) p(atriae) divi Seve|ri nepotis. The titulature dates to 211 CE (Kienast 2011:162-164).

66 The year is given as the two-hundred and seventy-ninth of the province. Cf. n.62.

67 The consular year given is that of Amantius and Albinus. Flavius Amantius and Marcus Nummius Albinus were consules ordinarii for 345 CE (Bagnall et al. 1987:224-225).

68 The year of death is recorded as: Valente VI et Valentiniano II conss(ulis). The consuls here, Flavius
6. BCTH-1910-CCXVII Numidia 404 CE

7. CIL 06, 09313 Roma 404 CE

These seven inscriptions cover a span of approximately two-hundred-and-fifty years, starting in the Antonine Period and continuing through to the Theodosian Period. The earliest two come from the city of Rome, while the later four are distributed amongst Africa and Europe. While this is by no means sufficient data to show conclusively that this practice originated in Rome and was later adopted in the provinces, it is enough to impress the notion upon the mind.

Points in Time

1. CIL 10, 04881 Samnium / Regio IV 43 CE

Iulius Valens Augustus and Flavius Valentinianus Iunior Augustus, are the emperors Valens and Valentinianus II. Their sixth and second consulships, respectively, place this inscription in 378 CE (Bagnall et al. 1987:290-291; Kienast 2011: 330, 335).

69 The 210th year of the province is recorded. Numidia split from Africa Proconsularis in 193 CE.

70 The year of death recorded is do(mino) Honorio Aug(usto) V[...] cons(ule) [...] The Emperor Honorius was consul for the fifth time in 402 CE (Bagnall et al. 1987:338-339), but the lacuna immediately following the V seems indicative of a numeral from VI to VIII. Honorius’ sixth, seventh, and eighth consulships were in 404, 407, and 409 CE, respectively (Bagnall et al. 1987:342-3; 348-9; 352-3). However, in the Western empire in 404 CE Honorius was recorded without a second consul (Bagnall et al. 1987:342).

71 The Greek inscriptions with durations date from 218 CE (SEG 7:365; PHI ad loc.) to 588 CE (SEG 34:1469; PHI ad loc.).

72 This tombstone provides dates of birth and death, though it lists only one consul in each case: Lucius Nonius Asprenas for the birth; Aulus Gabinius Secundus for the death. Aulus may have served as consul suffectus from July-December of 35 CE and again from August-September of 43 CE. Degrassi (1952:10, 12) reconstructs these positions with similar names, though A. Gabinius Secundus would fit. Degrassi (1952:13) does however note that Aulus held the consulship “poco prima del 45”.

As for the birthdate, consuls named Lucius Nonius Asprenas served as consul suffectus in each of 36 BCE, 6 CE and 29 CE (Degrassi 1952: 6, 9; 1954: 170, 173). The deceased is commemorated as an aedile.
2. AE 1955, 00201 Africa proconsularis 126 CE
3. AE 1982, 00985 Mauretania Caesariensis 260-279 CE
4. ILCV 04377 Roma After 364 CE
5. CIL 09, 06192 Apulia et Calabria / Regio II 392 CE
6. CIL 06, 09161 Roma After 400 CE
7. CIL 05, 06227 Transpadana / Regio XI 419 CE

and would have had to have been at least thirty-six years old at the time of his death to achieve this station. On this reasoning, 29 CE can be dismissed as a possibility for his birth, for he was no child at his death. Similarly, were he to have been born in 6 CE, he could not have died an aedile in 35 CE; dying on his thirty-ninth birthday in 43 CE, however, he could well have been one. Likewise, if he were to have been born in 36 BCE, either date could work for his death, though it would leave one to wonder why he never progressed through the cursus. Seeing as thirty-nine was the minimum age for a praetor, dying on his thirty-ninth birthday would be a logical explanation for this cessation of political advancement, and so the dates of 6-43 CE seem the best fit.

73 Africa Proconsularis became a Roman possession in 146 BCE. The (partially reconstructed) year is given as the two-hundred-and-seventy-first of the province.

74 The inscription cuts off part way through the provincial year (cf. n.62). CCXX, as preserved, leaves CCXX-CCXXIX as options.

75 The boy commemorated here was born after the consulship of Flavius Iovianus Augustus, i.e. the emperor Jovian, and Flavius Varronianus in 364 CE (Bagnall et al. 1987:262-263). No year of death is given, nor is the boy’s age recorded. The uncertain reference to the consuls could indicate that consuls for the next year had not been chosen or that this was the closest consular year the dedicator could remember.

76 The year given is that of the consulships of Flavius Arcadius Augustus, i.e. the emperor Arcadius, and Flavius Rufinus (Bagnall et al. 1987:292-293).

77 The inscription is fragmentary and is datable based on this section: … post] consulatum F(lavi) Stilichonis | […] Secundo cc(onsulibus). Flavius Stilicho held the consulship in 400 CE with Aurelius and again in 405 CE with Flavius Anthemiues. If everything is taken in reference to one year, then secundo is a reference to F. Stilicho’s second term in 405 CE. Degrassi (1952:87) notes that the year 406 CE was recorded as post consulatum Stilichonis II, but this would fail to account for the gap in the inscription and the abbreviation CC indicating multiple consuls. However, in that case, there would be no space left in the inscription in which to interpolate the name of the second consul. If secundo is part of a second consular year, then the best options – limited by the fact that this is the grave of a child – are the second consulships of F. Stilicho (405 CE), Theodosius II (407 CE) or Constantinus III (417 CE) (Bagnall et al. 1987: 334-335; 344-345; 348-349; 368-369).
8. CIL 08, 16516  Africa proconsularis  509 CE\textsuperscript{79}

9. IHC 00254  Hispania citerior  926 CE\textsuperscript{80}

10. IHC 00258  Hispania citerior  1039 CE\textsuperscript{81}

The last two inscriptions here seem more indicative of imitations in the style of earlier Roman antecedents than evidence of an unbroken Latin epigraphic habit lasting from the early days of the Principate through the fall of the Western Roman Empire, the rise and fall of the Umayyid Caliphate, and into Reconquista Spain. Thus, the first eight inscriptions can be understood to (making that statement a bit less definite, but not flimsy) demonstrate a continuous tradition extending at the very least from the mid-first century CE to the early sixth century CE. 

\textsuperscript{78} The consuls’ names are abbreviated but Flavius Monaxius and Flavius Plinta are the best fits (Bagnall et al. 1987:372-373).

\textsuperscript{79} The year of birth is given as: \textit{ann(o) VII do(mi)n(i) n(ostri) re[gis Traj]/[sa]mundi}. Trasimundus, or Thrasamund, reigned in North Africa as king of the Vandals and Alans from September 496-May 523 CE (Clinton 1964: 143 n.d). The seventh year of his rule would have been 503/4 CE. The (reconstructed) age at death is five years and the death occurs in August. August in the twelfth year of Thrasamund’s reign would have been 509 CE.

\textsuperscript{80} The date is given by the phrase \textit{in (a)era DCCCCLXIIII}. If the counting here is \textit{ab urbe condita}, then the date is 211 CE. However, the TLL (s.v. ‘\textit{aera}, -\textit{ae} §2 vel \textit{ēra}, -\textit{ae}’) notes that the word was commonly used in this sense of measuring epochs from the fourth century onwards in Spain. Dating from the establishment of the \textit{Hispaniae} as Roman provinces, in 193 BCE, the date in question is 772 CE. IHC (\textit{ad loc.}), dates the inscription to 876 CE, referring to a Spanish counting, but not explaining why this would begin in 88 BCE. Neugebauer (1981:371) offers a date of 38 BCE for the start of the “Spanish Era”. This would indicate an error in the IHC where the \textit{L} from the year was omitted in the calculation. The fact that IHC 00258 (\textit{cf. n.81}) is calculated based on a start date of 38 BCE corroborates this. Neugebauer (1981:379-380) proposes that there were two systems of reckoning years based on events in Jesus’ life, which differed by two nineteen-year lunisolar Easter cycles, for a total difference of thirty-eight years. The two systems developed into the \textit{anno Domini} (beginning in 1 CE) and the \textit{aera Caesaris} (beginning in 38 BCE).

\textsuperscript{81} The date is given as \textit{(a)era MLXXVII}. Counting \textit{ab urbe condita} yields a date of 325 CE; counting from the establishment of the province yields 885 CE; IHC gives 1039 CE. \textit{Cf. n.80}. Both this inscription and the previous one come from the site of Oviedo.
Problems and difficulties in Dating Epitaphs

Perhaps the greatest hindrance to arriving at a representative temporal distribution of these epitaphs is the failure of secondary means of dating to provide sufficiently precise and accurate dates.\textsuperscript{82} Differences in palaeography, orthography, linguistic formulae, and numeral forms are just some of the means of dating that can be used, but all too often these indicators are evident only of broad trends and do not suggest narrow ranges of time.\textsuperscript{83} Information such as detailed imperial titulature which can be dated with relative confidence is almost entirely absent from the epitaphic record.\textsuperscript{84}

Owing to the great investment of time required to undertake a thorough analysis of nine-hundred inscriptions in this manner – with no guarantee to yield a return of any substantial value – it was deemed prudent not to attempt such an endeavor. As many of the inscriptions in the sample are fragmentary or contain nothing but a name and an age,

\textsuperscript{82} Bodel (2001:38) is right to be critical regarding such attempts: “The lumping together of dated and undated material into temporal blocks defined by 25-year intervals, the arbitrary assignation of much of the undated material …, and the uncertain foundations – and, in many cases, spurious precision – of much of the dated evidence render the conclusions suspect. What are in effect being charted by chronological analyses of this sort are not – or, at any rate, not necessarily – historical changes, but modern dating methods …”.

\textsuperscript{83} Gordon-Gordon (1977:217) conclude a thorough analysis of the palaeography of Latin inscriptions with the caveat that such means are unreliable on their own and best used to draw comparisons to examples securely dated by other means. Furthermore, palaeography should not be used with the intention of arriving at specific dates, but rather it is most effective in establishing \textit{termini post et ante quos}. Bodel (2001:51) also downplays the utility of palaeographic dating, providing formulaic phrasing and onomastic practices as more viable alternatives. Galvao-Sobrinho (1995:438), however is wary of all methods: “Christian epitaphs are notoriously difficult to date, especially the earlier ones. Usual dating criteria (of formulae, palaeography, onomastic, iconography, ornamentation, etc.) have proved only occasionally helpful and in fact can at times be deceptive.” Others have simply noted that dating epitaphs is no simple feat (e.g. Salmon 1987:100; Duncan-Jones 1990:81 n.1).

Duncan-Jones (1982:362-363) himself demonstrates the inadequacy of such dating methods, arriving at nothing more than a series of half-a-dozen \textit{termini post et ante quos} in a study of prices in Roman inscriptions.

\textsuperscript{84} Keppie (1991:27).
they could offer date ranges on the order of centuries at best.\footnote{These concise epitaphs are particularly common in the North African provinces, about which Duncan-Jones (1977:350) writes in reference to Szilágyi’s division of his corpus into pre- and post-200 CE groups: “… it can be virtually impossible to differentiate second from third century funerary inscriptions …”}

That is not to say that the approach taken when considering these epitaphs will be fully synchronic; rather, that for present purposes, \textit{i.e.}, determining why these epitaphs were set up, two broad categorizations will suffice. The evidence shows that such inscriptions were set up both by pagans and by Christians.\footnote{While, overtly pagan inscriptions are far more common in the dataset than those that are overtly Christian, the presence of hundreds of examples from, \textit{e.g.} ICUR and ILCV, attests to a large Christian element to the sample.} Furthermore, the general epigraphic habit indicates that the vast majority of inscriptions before Constantine are pagan, whereas the vast majority thereafter are Christian.\footnote{According to Galvao-Sobrinho (1995:462) this trend is not reflected in the epitaphic record until a few decades after Constantine.} As Chapters 2 and 3 will demonstrate, pagans and Christians had different motivations for recording hours on their tombstones. Though the Christians adopted a pagan practice, they attached to it connotations of salvation and resurrection. Thus, the main distinction is between Christian and non-Christian inscriptions. As such, it is enough to note that pagans (primarily in the period of the first-early fourth centuries CE) recorded hours for one reason, whereas Christians (in the late fourth-sixth centuries CE) recorded hours for another reason.

Although the fourth century is most common among the dated examples, this is not reason enough to infer that the recording of hours peaked at that time; a sample of twenty inscriptions is hardly representative. Broad trends, however, argue for the practice
gaining prominence towards the middle of the spectrum established by the datable examples. The recording of years was common as of the second century; the recording of months and days as of the third. 88 It is tempting to situate the recording of hours in this third century context of greater precision in age recording.

As the crucial divide in the dataset is between Christian and non-Christian epitaphs, the question of when Christianity comes to prominence is important. The key to answering this question, according to Galvao-Sobrinho, is determining when the adoption of Christian practices by average Romans becomes more the rule than a series of isolated cases. 89 Though Constantine’s reign and, in particular, the Edict of Milan in 313 CE are seen as watersheds, some place the general transition to Christianity earlier. 90 Yet, Galvao-Sobrinho, on the basis of the epigraphic evidence, situates the turning point much later in the late fourth or early fifth century. 91 Most important to him is the way in which the distribution of Christian funerary inscriptions points to the geography and chronology of the spread of Christianity. 92


89 Galvao-Sobrinho (1995:435): “Historically, it makes a tremendous difference to say that at any time before Constantine the majority of the population was Christian. … opinions continue to be divided.” Had the transition occurred at that point, the vast majority of the working corpus would likely consist of Christian epitaphs, with few pagan examples.


91 Galvao-Sobrinho (1995:461-2). He places the transition later than most (about half a century after Constantine), allowing time for the newly legalized practice to gain followers. The epigraphic record reflects this with a delay of a decade or two, for it is not until the converts die that their epitaphs can be set up.

Statistical Anomalies

Accuracy vs. Precision

With some exceptions, indicating precisely how long someone lived or exactly when they died has generally been identified with Christian practice and, hence, is thought to be a later tradition. Precision is no guarantee of accuracy, for incorrect figures are incorrect regardless of how precise they are. In the later periods, the epigraphic record shows evidence that the ancients were somewhat cognizant of this paradox, and made more of an effort, through the use of phrases such as plus minus, to record their own doubts as to the validity of the figures they inscribed. Furthermore, different social and cultural groups not only had varying commemorative practices, they also commemorated different age groups in different ways. In the city of Rome, for instance, Romans gave more attention to those who died young, whereas Greeks were more concerned with the elderly.

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93 Paine-Storey (2006:93) describes a series of Republican burials beyond the Aurelian Walls which are exceptional for the attention they pay to recording the precise date of death. This group of burials marks one of few pre-Christian examples that place great attention on when someone died.


95 Nordberg (1963:26; 28-9) offers that the use of the phrase plus minus increased from the fourth to sixth centuries. His claims, however, that the figures with plus minus are more accurate; that plus minus with years alone refers to a rounded age, but that with several units of time it refers to the most precise; and that figures were first rounded in the early fourth century, prompting the development of the phrase plus minus, are all highly debatable.

96 Parkin (2003:36) presents this as a possible explanation for the prevalence of centenarians in the epigraphic record in North Africa.

97 Éry (1969:60).
Multiples of Three

Of the figures of hours recorded (cf. Figure 3), the vast majority (98%) fall in the range of 1-12. The distribution among these numbers is fairly even and hovers around 60 instances (±15%), with two exceptions: it drops off at either end of the spectrum and the numbers three and six are overrepresented. Multiples of three are not convenient figures for rounding when using Roman numerals; hence this is not evidence of rounding, but rather an indication of digit preference.

Digit preference can occur when a society assigns positive connotations to certain
numbers. Here, the digit preference corresponds to the overlap of two systems of referring to time that were in use concurrently. This will be discussed more thoroughly in Chapters 2 and 3.

**Extremely High Values**

Extremely high values for hours do show up in the dataset. These values can be divided into two groups: those from thirteen to twenty-four and those in excess of twenty-four. There are eight durations and one point in time that fall into the first group.\(^98\) All of these values are perfectly valid when working within the constraints of a twenty-four hour day. Provided they do not occur in conjunction with references to hours of the night or hours of the day (which they do not) then there is nothing extraordinary about them. The most that can be said about them is that they are far, far rarer in the sample than references based on separate nocturnal and diurnal cycles of hours.

The values above twenty-four, however, are more interesting, for they are in excess of the number of subdivisions of time that hours are required to measure and they could be expressed by the use of a larger unit, such as the day.\(^99\) There are five instances of this occurrence in the sample. Two use high values of hours in conjunction with larger units,\(^100\) another two do the same but based on questionable reading of stones,\(^101\) and the

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\(^98\) Durations: CIL 08, 12338; CIL 08, 18740; CIL 08, 23587; ICUR-10, 27513; ILAlg-01, 00142; CIL 08, 09671; ICMactar-02, 00016; CIL 06, 27448. Point in time: CIL 06, 34624a.

\(^99\) Armini (1916:7) suggests that figures in excess of twelve months were a way of saving space on the stone and Nordberg (1963:33-34) does likewise for figures in excess of thirty days, yet these explanations seem unlikely to apply to all cases. *Cf.* n.107.

\(^100\) CIL 08, 14380 and AE 1993, 01712, both from North Africa, and giving fifty-nine and fifty-seven hours, respectively, in addition to tallies of days.
fifth only uses hours\textsuperscript{102} – likely to emphasize the brevity of the life commemorated and to stress the value of each moment the deceased was alive.\textsuperscript{103}

This practice is not exclusive to the figures of hours. Twenty-two durations in the sample feature quantities of days exceeding the length of a month.\textsuperscript{104} Granted, none of

\footnotesize
\begin{enumerate}
\item CIL 06, 23646 – Rome
\begin{center}
\begin{tabular}{l}
D(IS) M(ANIBUS) | P() DAILOCHO <Q=O>UI | \{I\} VIXI(T) ANNIS XXXV | ME(N)S{S}IBUS V\textless III\textgreater =LEL> | <DI=Z>EBUS XXI\textless I=B\textgreater \textbf{HORIS L} | UXOR BENE ME{S}\textbar RENTI FEC\textless I=F\textgreater T
\end{tabular}
\end{center}
\textit{To the spirits of the departed: To P. Dailochus, who lived thirty-five years, eight months, twenty-two days, fifty hours. The wife made this for a well-deserving [husband].}

The editor’s emendations here, particularly with respect to the numerals, are troublesome. The reading of \textit{VIII} instead of \textit{VLEL} makes sense, for it would be hard to conceive of some other letters that could have been inscribed there. The reading \textit{LEL} could be based on erosion of the stone mistaken for carving, but without an image of the inscription it is impossible to make that claim with certainty. The reading of \textit{XXII} for \textit{XXIB} feels incorrect; \textit{XXIV} might also work. The spelling in the inscription is quite poor and reflects a particular dialect, as forms such as \textit{messibus} and \textit{zebus} attest. These are two of the most common errors in inscriptions of this type, along with \textit{bixit} for \textit{vixit}. While there are several \textit{V}s in the inscription, including in the numerals, it is nonetheless plausible that one might accidentally have been written as a \textit{B}. Finally, the figure of \textit{horis L} could be a misreading of \textit{horis I} on the same reasoning that \textit{VLEL} becomes \textit{VIII}.

\item GLIStone 00026 – Rome
\begin{center}
\begin{tabular}{l}
ECHIO Puer | VIXIT ANNUM ET | MENSES VII DIES X | \textbf{HORIS DIIII}
\end{tabular}
\end{center}
\textit{To Echius, a boy who lived one year, seven month, ten days, five hundred and four hours.}

The figure of \textit{horis DIIII} would be equivalent to twenty-one days. Perhaps it is a misreading of \textit{XIII} or \textit{VIII}.\textsuperscript{103}

\item ILAlg-02-02, 05361 – Numidia (Announa / El Announa / Thibilis)
\begin{center}
\begin{tabular}{l}
IULIU{I}S IA\textbar NUARIUS | \textit{VIXIT} H(ORAS) XC | H(IC) S(ITUS) E(ST)
\end{tabular}
\end{center}
\textit{Iulius Ianuarius lived ninety hours. Here he lies.}

104 Scribal error seems an unlikely cause of such figures, for it would require the accidental reckoning of the figure of days in terms of hours.

\footnotesize
\begin{enumerate}
\item CIL 06, 39070; CIL 08, 02435; CIL 02, 01220; CIL 06, 17840; CIL 06, 14020; InscrAqu-03, 03242; CIL 06, 28923; CIL 06, 26369; CIL 06, 11586; CIL 06, 28644; CIL 08, 09433; ICUR-03, 07697; ICUR-08, 22627; CIL 06, 11086; ICUR-05, 13922; ICUR-06, 17182; CIL 06, 22385; CIL 14, 05222; CIL 06, 07748; CIL 06, 07778; ICUR-03, 09133; ICUR-04, 10154.
\end{enumerate}
these figures, which range from thirty-two days to seventy days, occur in durations that record months, though most record years. Similarly, three inscriptions in the set record figures between twelve and sixteen months while also recording figures for years. One records sixteen months but does not count years and one does likewise but also rephrases the large quantity of months in terms of years and months.

Three inscriptions contain exceedingly high figures for years: one looks like an attempt to stress the longevity of the deceased; one gives an age of just over one hundred years; and the contrast between sheer longevity and finite measurement is so

105 ICUR-10, 27513; CIL 06, 14702; CIL 08, 28045.
106 ICUR-03, 07948.
107 ICUR-01, 00573 – Rome

EUSTINA IN PACE QU(A)E VIXIT MENS|ES XXIII HORAS III QUI | ANNUM I ET MENSES XI | KAL(ENDAS) AUG(USTAS) PATER PIUS FILIAE

Eustina – [may she lie] in peace – who lived twenty-three months, three hours, which is one year and eleven months. [She died] on the Kalends of August. Pius, the father to his daughter.

108 CIL 09, 00907 – Apulia et Calabria / Regio II (Lucera / Luceria)

...IV to a most fortunate man, who lived ninety-nine years, eleven months, twenty-eight days, eleven hours. His heirs made this.

The age of the deceased in this inscription is given as ninety-nine years, eleven months, twenty-eight days, and eleven hours, almost the longest possible way to write out what is essentially one hundred years. In this context, a solitary C seems as though it simply would not do justice to a century lived.

109 BCTH-1925-CLX – Africa proconsularis (Carthage)

Sacred to the spirits of the departed: Ortisia Victoria lived one hundred years, ten months, seven days, four hours.
stark in one that its figures surely must serve primarily emotional rather than numeric functions.\(^{110}\)

**Age Rounding and Digit Grouping**

Age rounding was a widespread phenomenon in the Roman world. It arose out of the inability of people to determine their ages accurately. The quantity to which figures are rounded depends on the number system being used. In the Roman numeral system, numbers ending in \(V\) or \(X\) are convenient figures for rounding, whereas numbers ending in \(I\) are messier.

Several theories have been advanced to account for this, the most convincing of which is the notion that numeracy and literacy are related faculties.\(^{111}\) One notable barrier to the accurate reckoning of one’s age would have been the cumbersome systems employed for the counting of years.\(^{112}\) This accounts for the existence of inscriptions

\[\text{N.B. The preponderance of ages at death in the range of 100-150 years preserved in the epigraphic record of Roman North Africa is a noted phenomenon. Mallon (1952) argues that in the scriptura uncialis of the North African provinces what the stonecutters intended as } Ls \text{ are often mistaken by modern eyes as } Cs.\]

\(^{110}\) CIL 14, 01196 – Latium et Campania / Regio I (Ostia Antica)

\[
\text{D(is) M(anibus) | Iul(iae) S(everae) | Lucius Aurelius fecit ben\’e merenti} \\
\text{co(ni)ugi | quae vixit annis{e} | CVXXX mens(ibus) III | horas X}
\]

*To the spirits of the departed: Lucius Aurelius made this for his well-deserving wife, Julia Severa, who lived } 135(?) \text{ years, three months, ten hours.}*

\(^{111}\) Duncan-Jones (1977) correlates the levels of education of various populations (rural, urban, slaves, etc.) with the prevalence of rounded figures on their tombs. Less convincing is the idea that ages were rounded to save space on the stone, as proposed by Nordberg (1963:26). This seems to be a better case for truncation of ages, such as recording years, but not months or days.

\(^{112}\) Duncan-Jones (1977:336). Consular years were the norm at Rome and in many other places and would have required either a good memory or a written record to maintain sufficient continuity for an adult trying
with rounded or uncertain quantities of years that nonetheless include months, days, and hours. In such cases the inclusion of smaller units is striking, for the rounding indicates that accuracy is not the primary function of the added precision.

Digit grouping is a necessary consequence of age rounding, in that the values to which people round their ages gain prominence in the sample. For the current sample, from age 25 onwards there are strong patterns of age rounding and digit grouping (cf. Figure 4). To take this simply as an indication that people did not know their ages would be incorrect; rather people had a general sense of their ages and did make an effort to render them with some measure of accuracy, given the constraints of their educations and their systems of counting years. Thus, ages on tombstones should not be taken as

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Mócsy (1966), in a thorough analysis of the rates of age rounding in the Roman epigraphic sample, cites poor recordkeeping and poor access to records of births as factors contributing to the uncertainty regarding age.

Salmon (1987:110). Moreover, he argues that figures of months and days would be accurate, as people would have known their birthdays but would have lacked the means to tally their ages properly.

This differs from an outright digit preference, whereby certain figures could be selected for auspicious or inauspicious reasons. Scheidel (1996:28) noted this phenomenon in Roman Egypt and Rutgers (1995:115 n.72) did likewise in Africa.

Meyer (1973:69) notes that ages in epitaphs tend to be rounded past age 50.

As the practice of indicating uncertainty using the qualifier plus minus attests.
Figure 4 – Age Distribution of Those Whose Epitaphs Record *Horae*
Figure 5 – Age Distribution of Those Whose Epitaphs Record Only Years and Hours
random figures in most circumstances, but relatively close estimations.

Ages Containing Only Years and Hours

Of the seven-hundred and forty-two usable durations collected, thirty-five contain only figures of years and hours – no months, no days (cf. Figure 5). At first glance this seems indicative of a fair number of people expiring on their dates of birth. However, as this should only occur for every 1 in 365 cases (if leap years and intercalations are to be discounted), the working corpus exhibits the phenomenon with seventeen times expected frequency. Most of these inscriptions are from graves of adults, and of the adults most are seniors. Thus, the hours cannot serve to add accuracy to these ages for they have already been rounded. Hence, there must be some alternate motivation for recording these more precise units of time.

Finer Units Than Hours

One of the most curious observations to be made about this corpus of inscriptions


119 AE 1907, 00132; CIL 06, 02771; CIL 06, 07514; CIL 06, 14427; CIL 06, 18185a; CIL 06, 18409; CIL 06, 20670; CIL 06, 34714; CIL 06, 37098; CIL 08, 02453; CIL 08, 06463; CIL 08, 09671; CIL 08, 12199; CIL 08, 14442; CIL 08, 15708; CIL 08, 18419; CIL 08, 18740; CIL 08, 23238; CIL 08, 23462; CIL 10, 00584; CIL 10, 01531; CIL 10, 02169; CIL 14, 00753; CIL 14, 01318; ICMactar-02, 00014; ICMactar-03, 00003; ICMactar-10, 00021; ICUR-03, 08018b; ICUR-04, 09445; ICUR-07, 20505; ICUR-10, 27152; ILAlg-02-02, 05163; ILAlg-02-03, 07563; InscrAqu-03, 03072; SupIt-05-FN, 00066.

120 In both this subset and the overall dataset the elderly are commemorated with a much higher incidence than one might expect. McLean (2002:265), in describing Greek epigraphic practice, highlights the fact that children’s ages are often given quite accurately – even down to hours. This may well be, but it would be wrong to assume that hours were recorded solely in the case of children, as Figure 4 and Figure 5 attest.
is the extent to which non-standard units of time feature – *i.e.*, those other than years, months, days, and hours – or even that they feature at all. References to the *hora semis*, or half hour, abound (relative to other miniscule units), appearing in twenty-three durations and one time of burial;\(^{121}\) a night is counted as a unit in one instance;\(^{122}\) and various units shorter than hours are recorded, despite the fact that such fine distinctions of time could not have been measured (though that may have been the point). There are also examples of shorter units being employed. First:

\(^{121}\) The twenty-three durations: AE 1984, 00054; BCTH-1910-CCIII; AE 1933, 00061; AE 2005, 00261; CIL 03, 00492; CIL 03, 06360; CIL 05, 01667; CIL 06, 03558; CIL 06, 08152; CIL 06, 10794; CIL 06, 12526; CIL 06, 16467; CIL 06, 37540; CIL 08, 01972; CIL 08, 18419; CIL 14, 01034; ILCV 02824; ICUR-03, 08850; ILCV 04002a; ILCV 02704; ILCV-07, 19037; CIL 14, 04224; ILCV 02640; and the one time of burial: ILCV 01529a.

\(^{122}\) CIL 08, 12794. Of note is the fact that the night comes between the figures for days and hours. In the one comparable Greek example (JIWE 1 12) hours are listed before the night. There are three examples of nights being recorded as units in durations without hours:

1. **CIL 06, 15514 – Roma**

   **D(is) M(anibus) | C(laudiæ) Neptunalini | Coniugi quae | Vixit mecum | Diebus V noctibus III P(ublius) Octavius Justus maritus fecit**

   *To the spirits of the departed: To Claudia Neptunalis, a wife who lived with me five days, *four nights*. Publius Octavius Iustus, the husband made this.*

2. **CIL 06, 28721 = AE 1997, +00160 – Roma**

   **D(is) M(anibus) | Mater infeliciissima Vettuediae Vitalis | Filiae piissimae quae | Vixit (it) annos (os) XV | M(enses) I noctem I**

   *To the spirits of the departed: A most unfortunate mother to Vetteudia Vitalis, a most dutiful daughter, who lived fifteen years, four months, *one night*. *

3. **ECampania 00027 = LIKelsey 00264 = AE 2005, 00364 – Latium et Campania / Regio I (Pozzuoli / Puteoli)**

   **Bene merenti qui | V(ixit) annos XIII m(enses) I noctem I**

   *... well deserving, who lived thirteen years, three months, *one night*. *
To the spirits of the departed: Publius Plautius Fortis and Plautia Caesia, the parents, commissioned [this monument] for Plautia Heuresis, a most dutiful daughter, who lived five years, [ ... ] X months, eight days, three hours, and five minutes, [on a plot] about two feet wide and three feet long.

Here, the minutiis represent a lesser unit than the hour. Second:

To the spirits of the departed: Gaius Avilius Profuturus, a most charming son, who lived six years, nine months, seven hours, and one uncia.

The uncia is the twelfth part of a measure – in the case above, five minutes. Third:

To well-deserving Silvana – [may she lie] in peace – who rests here. She lived twenty-one years, three months, four hours, and six scrupuli. Having been buried the ninth day prior to the Kalends of July ... QUI ... IN ...

Scrupulos here is from scripulum, a variation of scripulum, the twenty-fourth part of an uncia, or the two-hundred-and-eighty-eighth part of any base unit. An hour so divided yields measures of twelve-and-a-half seconds in duration. 123 Scrupulos VI, as per the inscription, would then equal seventy-five seconds.

123 OLD, s.v. ‘scripulum, scripulum’. Assuming the abbreviation is correctly expanded, this next example records a lifespan just shy of two minutes:

Arisus – [may he lie] in peace – born at the sixth hour, lived nine scripuli.
The primary purpose in recording such infinitesimal units cannot be to communicate accurately a precisely measured unit of time. Rather, it seems more as though these are emphatic displays, either intended to show emotional attachment, valuing each instant the departed was living, or that they were intended to emphasize the extreme brevity of a life, thereby heightening the tragedy of a premature demise.124

**The Occurrence of Horae**

It is interesting to note the inconsistency with which hours appear in epitaphs. For instance, on a gravestone commemorating multiple people, one would expect that the information conveyed for each would be the same. Yet this is not the case:

*AE 1996, 00220 – Roma*

[D(IS)] M(ANIBUS) | OCTAVIAE | HEURESI | VIX(IT) ANN(OS) XXII[.] | M(ENSES) V D(IES) XV ET | DIONYSIADI | F(ILIAE) EIES VIX(IT) ANN(UM) I | M(ENSES) X D(IES) XXVII | C(AIUS) HIRTIILUS FIDUS CON(IUGI) B(ENE) M(ERENTI) | FEC(IT) ET | C(AIO) HIRTIILIO ZOSIMO | FIL(II) VIX(IT) ANN(OS) III M(ENSES) V D(IES) | XXV H(ORAS) VIII | ET SIBI ET SUI|LIBERTIS LIBERTA|BISQ(UE) | EORUM | [IN FRONTE P(EDES)] | XII | [IN AGRO P(EDES)]

*To the spirits of the departed: To Octavia Heuresis, who lived twenty-three (?) years, five months, fifteen days, and to Dionysiadis, her daughter, who lived one year, ten months, twenty-seven days. Gaius Hirtilius Fidus made this for his well-deserving wife and to Gaius Zosimus, his son, who lived three years, five months, twenty-five days, eight hours, and for himself and for the freedmen of his freedmen twice over. The plot is twelve feet in front and in back …*

Here, Caius Hirtilius Fidus commemorates his wife, daughter, and son, yet only in the case of the son is the duration of life reckoned down to hours. It seems as though the text may have originally ended at *con(iugi) b(ene) m(erenti) fec(it)*. The son’s epitaph would then be a later addition and the different time of carving could account for the

124 Conversely, *horae* can be employed for the opposite function, namely, highlighting extreme longevity (*cf. n.108*).
inconsistency in the data.

Likewise, the inclusion of hours in only one of these ages seems suspect:

\textit{ILAAlg-02-02, 05163 – Numidia (Announa / El Announa / Thibilis)}

\[ \text{D(IS) M(ANIBUS) S(ACRUM) | AEMILIA | QUINTI | F(ILIA) MATRO|NA V(IIXIT) A(NNOS) LXX} \]
\[ \text{|| D(IS) M(ANIBUS) S(ACRUM) | DOMITIUS | L(UCI) FIL(IUS) QUIR(INA) | SECUNDUS | V(IIXIT) A(NNOS) LXX H(ORAS) VII} \]

\textit{Sacred to the spirits of the departed: Aemilia Matrona, daughter of Quintus, lived seventy years. Sacred to the spirits of the departed: Domitius Quirina Secundus, son of Lucius, lived seventy years, seven hours.}

Unless the dedicator wished to highlight the fact that Domitius died on his birthday, the inclusions of hours seems out of place, unless of course this figure is not meant to be read as part of the duration.

Yet there are other instances where tomb stones give details of differing precision even though they appear to have been carved all at once:

\textit{CIL 06, 11637 (p 3509) = Bagno 00007 – Roma}

\[ \text{DIS MANIB(us) | SER(vi) ANICI EUNI | VIX(IT) AN(NUM) I | MENS(ES) III D(IES) XIII | ET} \]
\[ \text{SER(vi) ANICI | PROCULI | VIX(IT) AN(NOS) VI | D(IES) VI H(ORAS) VIII | POSUIT | FIL(IIS) CARISSIM(IS) | SER(vIUS) ANICIUS | TYRANNUS} \]

\textit{To the spirits of the departed: To Servius Anicius Eunus, who lived one year, three months, thirteen days, and to Servius Anicius Proculus, who lived six years, six days, nine hours. Servius Anicius Tyrannus set this up for his dearest sons.}

In this case, a father commemorates his children, giving the age of one with hours as the most precise unit, but only giving the other in terms of days. Strikingly, it is the elder child whose age is more precise. On the assumption that the older one gets the more difficult it is to recall their age accurately, it would make more sense for the younger child in each case to have hours appended to their age.

Hewing closer to the expected model is this gravestone of a mother and son:
To the spirits of the departed: Artoria Doxa Euhodia lived approximately twenty-eight years. Gaius Artorius Secundus [erected this monument] for his most pious wife and for Artorius Adiutor, their son, who lived one year, four months, fifteen days, ten hours.

Here, the husband and father presents his son’s age with great precision, but he has only the vaguest sense of his wife’s age. Whereas the son’s age contains four unqualified figures, the one figure given for the wife, that of years, is flagged by the phrase *plus minus*, indicating uncertainty.

An interesting contrast is when the exact opposite of what is expected occurs:

* CIL 08, 12199 = CIL 08, 16281 = ILTun 00598 – Africa proconsularis (Sidi Amara / Agger)

Bitorina – in the name of Christ, Amen – lived twenty five years, five hours, or thereabouts.

Here it is the figure of years that is precise, but the figure of hours where the dedicator expresses doubt. This raises the question of why to include such precise information if its accuracy cannot be vouched for. In a sense including unreliable information undermines the intentions of the dedicator, for in choosing how to remember the deceased they acknowledge that they have already begun to forget.

Both on an individual basis and as a group, inscriptions recording *horae* raise many questions. While not all of these can be answered, some of the more pressing ones can be addressed.
The Function of References to Hours

Despite the fact that the ratio of inscriptions where *horae* are recorded in durations to those where *horae* are recorded as points in time is approximately 10:1, I contend that in the vast majority of cases where lifespans contain figures of hours, these function as references to the time of death. Two examples will help to illustrate this (as will the discussion of the recording of births in Chapter 2). First:

*CIL 06, 13602 – Rome*

D(is) M(anibus) | Blastione v(ix(it)) an(nis) VI | mensib(us) VIII dieb(us) XIII
h(ora) I | natus V kal(endas) Septembres | hora diei VI die Lunae | defunctus
III Idus Iunias | hor(a) pr(i)m(a) diei die Saturni | item matri eius quae vixit |
annis XX dieb(us) XXX horis X | reliquit eum mens(ium) XII d(ierum) XX |
Blastus pater filio piissimo | fecit

To the spirits of the departed: Blastione lived six years, nine months, fourteen days, one hour. Born on the fifth day before the Kalends of September, a Tuesday, at the sixth hour of the day, he died on the third day before the Ides of June, a Saturday, at the first hour of the day. Also, to his mother, who lived twenty years, thirty days, ten hours. She predeceased him by twelve months and twenty days. Blastus, the father, made [this monument] for [his] most dutiful son.

This epitaph of Blastione is exceptional, for it is the sole specimen in the sample that features a date and time of birth, a date and time of death, and a duration of life – all undamaged. But do these three figures accord? The lifespan can be added to the date and time of birth as follows:

Blastione is born: \( V \) Kalendas Septembres hora diei VI
Add *annis VI*: \( V \) Kalendas Septembres hora diei VI
Add *mensibus VIII*: \( V \) Kalendas Maias hora diei VI
Add *diebus XIII*: \( V \) Idus Maias \(^{125}\) hora diei VI
Add *hora I*: \( V \) Idus Maias hora diei VII

This result is about a month shy of the date of death inscribed. If, however, a small error

\(^{125}\) The Ides of May falling on the 15\(^{th}\) of the month.
in calculation on the part (presumably) of Blastus, the father and dedicator, is assumed and the figure of mensibus VIII is incremented to mensibus X, the sum proceeds as follows:

Blastione is born: \( V \) Kalendas Septembres hora diei VI

Add annis VI: \( V \) Kalendas Septembres hora diei VI

Add mensibus X: \( V \) Kalendas Iunias hora diei VI

Add diebus X: \( III \) Idus Iunias \( 1^{26} \) hora diei VI

Add hora I: \( III \) Idus Iunias hora diei VII

Thus, the correction yields a result that corroborates the two dates. However, the figure of hora diei VII does not match the hora prima diei at which Blastione is said to have died.\(^{127}\)

This next example accounts for the discrepancy:

\[ \text{CIL 05, 00914 - Venetia et Histria / Regio X (Aquileia)} \]

\[ \text{D(is) M(anibus) | Flavius Augustalis cent(urio) | Leg(ionis) Pri(mae) Ital(ica)es} \]

\[ \text{milita|vit annis V me(n)s(ibus) VI die(bus) | XII (h)or|as III vixit annis | XLI me(n)s(ibus) VII die(bus) XV (h)or|as | IIII (h)abit co<M=e>n-gem C|astorinam} \]

\[ \text{annis | VIII me(n)s(ibus) III die(bus) VI (h)or|as | IIII et filium Stercorium | qui} \]

\[ \text{vixit an(nis) III me(n)s(ibus) VII die(bus) X (h)or|as VI supravixit pater |} \]

\[ \text{die(bus) XLVII posuit tit<u=O>lum | Cas|torina co<M=e>n-p(ari) ca|ri(ssimo) suo} \]

To the spirits of the departed: Flavius Augustalis, centurion of the legion Prima Italica, served five years, six months, twelve days, four hours; lived forty-one years, seven months, fifteen days, four hours; had a wife, Castorina, for eight years, three months, six days, four hours; and a son, Stercorius, who lived three years, seven months, ten days, six hours. The father outlived [his son] by forty-seven days. Castorina set up the inscription to her most dear companion.

\(^{126}\) The Ides of June falling on the 13\(^{th}\) of the month.

\(^{127}\) It would be unwise to entertain the possibility that the figure of hours in the duration was incorrectly calculated, much like the figure of months, for, were that the case, the correct figure would have to be negative five. Also unlikely is the possibility that either the figure for the time of birth or the time of death is incorrect. In the former case, in order to get to hora prima diei by adding hora I, the starting point would have to be hora noctis XII, which is too far from hora diei VI to be an error in the carving. Likewise, in the latter case, the text as inscribed differs too much from any other possibility for it to be an error; of all the figures on the tombstone, it alone is written out in the form of an ordinal adjective, rather than a numerical figure.
Note that this epitaph records the length of Flavius’ military service, his lifespan, and the length of his marriage. Note further that all three of these figures end in the same figure of four hours. The figures of hours are not measuring these durations from their moments of inception. As Flavius’ career and life and marriage all ended at the same time, the figure of hours in each case records the last fractional day of each duration. Similarly, in the previous example the figure in the duration (hora I) represents the last fractional day lived and, hence, corresponds to the time of death (hora prima diei).

Revising Readings of Inscriptions

This interpretation of the function of horae can help to correct inscriptions that were edited without a full understanding of the use of horae in funerary inscriptions. I wish to demonstrate how this can alter the reading of an inscription edited without this knowledge. Consider the age recorded in the following inscription:

\[ ICUR-05, 15277 – Roma \]


To the spirits of the departed: To the good memory of a most pure and blameless wife, Caelestina, who lived about twenty-two years, three months. She lived with me without any complaint or envy for six years, two months, three hours. Victorinus [set it up].

Caelestina’s age is reconstructed here as approximately twenty-two years and three months; her marriage is said to have lasted six years, two months, and three hours. As the figure of hours would be the same for all durations, it is an accurately known quantity – its inclusion in the length of marriage attests to this. The accuracy of the age, however, is called into question by the qualifier plus minus. Several portions of the age are
reconstructed. First, only half of the phrase *qua e vixit annis* survives on the stone. *Vixit* is undoubtedly correct, as is *annis*, seeing as Caelestina was old enough to marry. Next, the *plus* in *plus minus* is interpolated, to complete the phrase. The only question here is whether it should be abbreviated to *pl(us)* to balance the *m(i)n(us)*.\textsuperscript{128} For the figure of years, *viginti* was likely chosen for reasons of space; the precise figure is immaterial at present. *Duobus* is acceptable because no other number takes that termination. The final figure is where I take issue with the reading. Only the *S* of the unit is preserved, leaving any measure of time as an option. However, as the numeral *III* would match the terminal figure of the duration, and as the letters *HORI* would fill the lacuna just as well as *MEN*, *horis III* seems the likeliest reading.

**Preliminary Conclusions**

The Roman practice of recording hours on tombstones, while by no means common, was nonetheless prevalent and widespread. The nearly one thousand such inscriptions that survive in the archaeological record are no insubstantial sum. Their distribution throughout the empire argues for several areas where the practice was favored and many areas where the practice was either adopted only by a select few or was brought in by newcomers and not adopted by locals.

The origin of this practice was likely at Rome, for the practice of age recording originates there, the prevalence of inscriptions recording *horae* is highest at Rome, and the earliest securely datable examples were found there. Down along the coast from

\textsuperscript{128} *Plus minus* is often abbreviated as *PL MN* or simply *P M*. 
Rome to the Bay of Naples these inscriptions are more prevalent than in other parts of Italy, where they appear with moderate frequency. Elsewhere in Europe there is a marked thinning out in the numbers, with some provinces having no examples to their name. In North Africa there is a very high concentration in Carthage and its environs – notably, the closest port of call to Rome and doubtless well attuned to the fashions of the imperial capital. To the east, in the Asian provinces and the East African provinces there are almost no examples to speak of in Latin. This is to be expected as Greek had precedence in those regions.

Much like the geographic distribution, the temporal distribution is broad. The earliest datable examples of these inscriptions are coeval with the beginnings of the Principate. They continue through the Dominate and well into the Byzantine period in the East and the Barbarian period in the West.

Times of death and the figures of hours in durations are inextricably linked, for the former provide the numbers for the latter. Hours were used not to measure from the hour of birth, but merely to record the last fractional day lived. Thus, the fact that a string of accusatives of duration is followed by an ablative of time-when does not present a syntactic quandary, for the final figure serves both functions. The epitaphs of Blastione and Flavius Augustalis both support this trend.

Likewise the incidence of seemingly incongruous epitaphs recording ages using figures of years and hours alone likely does not represent a statistically improbable number of people dying on their birthdays – though that would have been auspicious, as epigraphic formulae attest. Rather, this is more indicative of the elderly rounding their ages, as digit grouping argues, and recording the times of their death. References to horae
in durations and times of death both record the same data. There are simply two different ways of expressing the information.
Chapter 2: Pagan Motivations for Recording Hours

Introduction

The quantities of hours recorded on Roman tombstones, whether written as figures in the durations of the lives of those commemorated or written as references to the hours at which those commemorated died, serve in all cases as indications of times of death. While the instances that contribute to durations can add precision (in the case of unrounded ages) and accuracy (in the case of all ages), these are generally secondary roles for their inclusion. Likewise, uses of horae as markers of affection, longevity, wealth, or education are generally also secondary functions. Affection may be evident in inscriptions wishing to stress the value of each moment someone very young had lived, but such an approach becomes laughable as one ages. Using hours as a marker of longevity loses its impact when one cannot actually reckon the age of the deceased. While adding more information to an inscription would have raised its cost, the use of abbreviations and the overall brevity of many inscriptions argue for frugality instead. Finally, uncertainties about ages would present an obstacle to anyone wishing to appear educated, by forcing them to record inaccurate, approximate, or fabricated data. What, then, is the primary purpose of recording hours?  

I contend that their inclusion is evidence of broader cultural motivations, rather than individual preferences. This chapter aims to account for the practice of recording horae among pagans; accounting for the practice of recording horae among Christians  

129 Note the qualification of the secondary functions above in general terms. In approaching this corpus (or any corpus) with an eye towards interpretation, some generalizations must be made. While the interpretations advanced herein would not have served universally as motivating factors for all Romans, I offer them as being valid for the vast majority of cases. Doubtless, exceptions will arise.
will be the purview of Chapter 3. I propose that pagan Romans who recorded times of
death on their grave markers did so for astrological reasons, out of a concern for the
afterlife and with a view towards establishing who the tutelar of the deceased would be in
the world to come.

In order to assess this matter fully, it will be necessary to gain an understanding,
firstly, of the ways in which the Romans conceived of and ordered time, how this
conception had developed, and how it registered in daily affairs. Then, an overview of
ancient astrology will help to establish the forms commonly practiced – particularly that
of genethlialogical horoscopy, based on the time of one’s birth – the origins of these
practices, and how they were perceived to hold sway over everyday life. This basis will
allow for a more thorough exploration of the significance ascribed to astrological
symbols; in particular, the planets and the signs of the zodiac stand out for their many
reifications, being represented variously by months, limbs, aspects of one’s life, and most
crucially, hours. Finally, the idea of death as rebirth and the concept of tutelary divinities
will be presented and it will be argued that the figures of horae included in epitaphs by
pagan Romans functioned as the basis for horoscopes of the afterlife.

**Roman Timekeeping and Horae**

*The Introduction of Hours*

The origins of timekeeping at Rome – or at least of reckoning horae inaequales,
temporal or variable-length hours – date to 263 BCE when the first sundial was brought
to Rome from Catina in Sicily by Manius Valerius Messala as plunder from the First
Punic War (Plin. *H.N.* 7.214). This installation would have suffered from the same
drawback as all sundials, in that it could only function insofar as atmospheric conditions were favorable; under cloud-cover or starlight estimates would have had to suffice. As it happens, accuracy could not even be guaranteed in daylight, for relocating the fixture to the north of its intended latitude has rendered its markings ever-so-slightly out of calibration for the shadows cast.\textsuperscript{130} These problems were rectified in a sense in 159 BCE when Scipio Nasica brought the first water-clock to Rome and the measuring of \emph{horae aequinoctes}, equinoctial or fixed-length hours, became possible (Plin., \textit{H.N. VII.215}). Thus, neither the measuring of temporal nor equinoctial hours can be said to be a Roman innovation; both came to Rome as a function of contact with the Hellenic world.

Herodotus states authoritatively that the Greeks, too, were not the innovators of measuring the day in duodecimal divisions:

\begin{verbatim}
... Πόλον μὲν γὰρ καὶ γνώμονα καὶ τὰ δυώδεκα μέρεα τῆς ἡμέρης παρὰ Βαβυλονίων ἐμαθὸν οἱ Ἑλληνες: ...
\end{verbatim}

The Hellenes learned from the Babylonians of the concave sundial and the gnomon and the twelve parts of the day.

[Hdt. II.109]

This is an often misinterpreted passage, owing to the fact that Herodotus neglects to mention that the Babylonians divided the entire nychthemerion into twelve measures, each known as a \textit{beru}, rather than just the day or the night.\textsuperscript{131} A \textit{beru} is commonly referred to in English as a ‘double-hour’. For the idea of dividing each of the day and the night into

\textsuperscript{130} To be precise, Gratwick (1979:319-320) calculates a disparity of up to two-and-a-half minutes owing to the shift by four degrees of latitude. In addition to this inability to indicate hours with absolute precision, the sundial was also rendered incapable of registering the solstices and equinoxes which would have marked the divisions of the seasons.

\textsuperscript{131} Breasted (1935:297) gives divisions of both the day and the night into six parts, each of which would have corresponded to two modern hours at the equinoxes. \textit{N.B.} While factually this statement is perfectly acceptable, I am hesitant to cite Breasted’s article on account of its not infrequent Colonialist digressions.
twelve segments, the Egyptians are to thank.\textsuperscript{132}

As far as evidence of time measurement in Greece is concerned, Diogenes Laërtius notes that Anaximander was the first Greek to erect a gnomon and furnish markings for a sundial:

\[\text{[2.1]} \quad \text{Εὗρεν δὲ καὶ γνώμονα πρῶτος καὶ ἐστήσεν ἐπὶ τῶν σκαιθήρων ἐν Λακεδαίμονι, καθά φησι Φαβωρῖνος ἐν Παντοδαπῇ ἱστορίᾳ (FHG III. 581), τροπᾶς τε καὶ ἰσημερίας σημαίνοντα· καὶ ὠροσκόπια κατεσκεύασε.}\]

He [Anaximander] was the first who discovered the gnomon and set it upon a sundial in Lacedaemonia, as Favorinus said in his universal history: indicating both the solstices and the equinoxes; he also provided for the observation of hours.

\[\text{[Diog. 2.1]}\]

Note the word employed to describe the use of the sundial: ὠροσκόπια, coming from ὥρα. This is in contrast to that employed by Herodotus: μέρεα. In archaic and classical Greece the word ὥρα was used to denote divisions of the year, rather than those of the day – seasons, not hours. Thus, Herodotus refers to ‘parts’ of the day but has no technical term to draw upon. The lack of a specific word to denote the division of a day argues that little importance was attached to such a unit of time at this early date.\textsuperscript{133} The Greek ὥρα eventually comes into Latin as \textit{hora} and becomes the term used to refer to an hour.\textsuperscript{134} Thus, by the late Republic, the Romans have the means to measure hours, the inclination

\textsuperscript{132} Hannah (2008:749). For the division of the day itself into twelve parts Breasted (1935:297) cites antecedents from Egypt in the fourth millennium. Regarding Breasted’s article \textit{cf.} n.131.

\textsuperscript{133} I offer this as a corollary to the assertion of Feeney (2010:885) that the Romans, owing to the disagreement between their calendar of 355 days and the solar year, would have placed less importance on marking the seasons (\textit{cf.} n.130 ).

\textsuperscript{134} According to Dohrn-van Rossum (1996:18) the first attested use of \textit{hora} in this manner is coeval with the reign of Alexander the Great. Gratwick (1979:320-321) notes that ὥρα itself never took on the meaning of an hour outside of scientific contexts. Yet, I would argue that aside from technical terms such as the compound ὠροσκόπια, the word ὥρα does return to Greek even in colloquial contexts with this new Roman meaning attached to it. Epitaphs from the Roman period that record ὥραι (\textit{cf.} n.12) surely do so in the same sense as their counterparts that record \textit{horae}. 
to do so, and a growing concern with the ordering of time within a day.

**Horae in Classical Literature**

Relatively speaking, *horae* receive little attention in Classical literature, yet by no means should this be taken to signify that they were not a significant part of Roman life. I would argue that by virtue of being so commonplace they were more likely to have been omitted from texts; mundane details must give way to the more extraordinary. Conversely, there are contexts in which mundane details merit inclusion, for instance, Suetonius notes that Augustus would include times in his correspondence:

> ad epistulas omnis horarum quoque momenta nec diei modo sed et noctis, quibus datae significarentur, addebat.\(^{136}\)

*To all his letters he added indications of the hours – not just of the day but also of the night – by which were indicated the times at which they were sent.*

[Suet., *Aug.* 50.1]

From an administrative as opposed to literary perspective, detailed factual information is crucial. Augustus, as commander-in-chief, recognized this, as did Caesar,\(^ {137}\) for an organized military is an effective military. Feeney notes the agency of the army in

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\(^{135}\) Bilfinger (1888:2); BNP *s.v.* ‘Chronography’ v.3 col.279. That is not to say that they are absent altogether. Caesar’s *commentarii*, *e.g.*, contain twenty-four references to points in time or to durations (*BG* 1.26.2, 3.5.1, 3.12.1, 3.15.5, 4.23.2, 4.23.4, 4.37.3, 5.35.5, 5.42.4, 5.46.1, 5.47.1, 5.51.2, 5.53.1, 6.35.9, 7.41.1, 7.86.4; *BC* 1.46.1; 1.47.3; 1.64.7; 1.80.3; 1.80.4; 1.82.1; 3.79.7; 3.80.7) and he is not alone in recording such information. In total there are in excess of one thousand such references in Latin literature, with Pliny the Younger (144), Cicero (117), Livy (79), and Seneca (68) contributing the greatest quantities.

It is interesting to note here that literary sources supply roughly the same number of references to *horae* as epigraphic sources. Thus, the working corpus accounts for close to half of all references to *horae* from classical antiquity.

\(^{136}\) Text from PHI-L.

\(^{137}\) Cf. n.135.
spreading the use of the calendar.\textsuperscript{138} To this I would add the spread of the use of hours by the military, in light of the fact that the distribution of epitaphs recording \textit{horae} in Europe is almost exclusively confined to points along the \textit{limes}, where soldiers would have been stationed (\textit{cf.} Figure 1).

Hours were important, too, in civil contexts rather than solely in military ones. Martial, \textit{Ep.} 4.8, often cited as the paradigmatic description of a Roman day, is the \textit{locus classicus} on the matter of how the Romans organized their time.\textsuperscript{139} Here the time of day governs patron-client interactions, the sessions of the law-courts, mealtimes, and the operation of the baths.\textsuperscript{140} As well, hours are noted in a decree regarding what kind of traffic may use a particular road at which times\textsuperscript{141} and in the logs of a postal station, indicating times of deliveries.\textsuperscript{142} These examples hint at the extent to which the reckoning of hours pervaded various aspects of Roman daily life.

\textit{The Announcement of Hours and the Quartering of the Day}

Given that hours were an important measure in such a variety of contexts, it bears considering the general awareness Romans would have had of the time of day and how they would have known the hour. While sundials would measure the passing of the hours

\textsuperscript{138} Feeney (2010:892): “Where the army went, the calendar went too.”

\textsuperscript{139} Bilfinger (1888:118) takes issue with Martial’s descriptions, calling such a schedule ‘unmöglich’ owing to the undue amount of time dedicated to leisure. Martial, it must be remembered, was describing not the day of a common Roman, but someone of a high station.

\textsuperscript{140} Indeed, baths often featured clocks to indicate when male and female bathing times were (BNP \textit{s.v.} ‘Clocks’ v.3 col.463).

\textsuperscript{141} Bilfinger (1888:14) citing Zell (1874:268ff.).

\textsuperscript{142} Grenfell-Hunt (1906:286).
of the day and water-clocks could do likewise either for hours of the day or for hours of
the night, both of these were hampered by their immobility. In order to know the time one
would have had to have been in the presence of the clock. There did exist portable
sundials, known as horologia viatoria pensilia,\textsuperscript{143} adjustable based on latitude,\textsuperscript{144} but the
question remains as to how prevalent such devices were among the people. The means by
which most people knew the time was likely the public announcement of hours.

The oral proclamation of time at Rome had its origins in the priestly
announcement of the days.\textsuperscript{145} A trend towards making more frequent announcements is
evident from literature:

\begin{quote}
Horas quinque puer nondum tibi nuntiat, et tu
iam conviva mihi, Caeciliana, venis.
\end{quote}

\textit{The boy has not yet announced the fifth hours to you, and you
now come, Caeciliana, my guest.}

\textit{[Martial, Epigrams VIII.67.1-2]}

And:

\begin{quote}
… Clamore opus est, ut sentiat auris
Quem dicat venisse puer, quot nuntiet horas.
\end{quote}

\textit{… With a great noise is it done, that the ear perceive
the boy whom he summoned announce how many hours [it is].}

\textit{[Juv. 10.215-216]}

Though these passages attest to the announcement of hours, there is some dispute over
whether it was indeed every hour that was announced, or merely every third:

\begin{quote}
… XII tabulis ortus tantum et occasus nominantur, post aliquot annos adiectus est et
meridies, accenso consulum id pronuntiante, cum a curia inter Rostra et Graecostasin
\end{quote}

\textsuperscript{143} Mentioned, but not elaborated upon at Vitruv. 9.8.1.

\textsuperscript{144} Dohrn-van Rossum (1996:21).

\textsuperscript{145} Feeney (2010:884-885).
As well, Varro (De Lingua Latina 6.89) notes that heralds would announce noon.

Scholarly consensus seems to rest in the camp of announcing select hours, rather than all hours. There were two types of people who would announce the time: Martial and Juvenal both seem to refer to a *horarius*, a slave who would have announced the time; whereas Pliny and Varro refer to an *accensus*, a consul’s assistant. There is some dispute over what form the actual announcement took, whether a vocal call or a trumpet-blast. Ultimately, all parties are in agreement that some form of public signalling of the time did occur and that this would happen at least every third hour.

This minimum level of announcement corresponds to a simplified system of timekeeping that the Romans practiced in addition to the measurement of time in hours. This secondary system divided the day into four parts instead of twelve. Though it

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146 E.g., Bilfinger (1888:123-124); Dohrn-van Rossum (1996:19); Hannah (2008:750); Feeney (2010:885). Of note is the fact that these scholars all seem to propose announcements at the third, sixth, and ninth hours, whereas Pliny only indicates that the sixth and ninth were announced. Bilfinger, in contrast to Pliny mentions only the third hour in this context (cf. n.149).

147 Bilfinger (1888:88).


149 Bilfinger (1888:123-124) says that in earlier times the Praetor’s officer announced *hora tertia*, but this was later signified by trumpet. Elsewhere (1888:58) he notes that *hora tertia, hora sexta, and hora nona* were at time referred to, respectively, as *prima bucina, secunda bucina, and tertia bucina*. Gratwick (1979:319) suggests “a relay of deputies in hailing-distance of one another” who would either repeat the calls or blow trumpets. Hannah (2008:750) goes with the vocal call, following Pliny and Varro. Feeney (2010:885) seems to support the vocal call, but he does bring in Gratwick’s theory. Cf. Polybius 6.36.5 on the announcement of military night-watches by trumpet.
predated the use of hours, this quartering of the day, which had its origins in the four watches (vigilia) of the military, remained in use after the introduction of hours. In time, the two systems were integrated. While the newer, more precise system could now be mapped onto the older divisions, the longer units of the latter were easier to estimate in the absence of a clock. The continued quartering of the day represented a means of reckoning the time when less precision was required.

**Divisions of the Hour**

At times – and despite claims to the contrary – greater temporal precision was desired. Standard Roman unit divisions were based upon duodecimal (base-12) fractions. The first division was the *uncia*. Thus, for example, the first-order division of a *pondus* (or *libra* or as or *assis*) was an *uncia*, hence pounds and ounces. The *uncia* as a unit of time, if taken as a measure of the hour, yields a division of five small notes:

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**Notes**

150 Bilfinger (1888:47-49).
151 Dohrn-van Rossum (1996:19).
152 E.g., Hannah (2008:750-751) cites the practice of highlighting the markings of the third, sixth, and ninth hours on sundials.
153 Cetius Faventinus (fl. mid-/late 3rd century CE), describing the construction of sundials in the 29th chapter of his treatise *De Diversis Fabris Architectonicae*, notes that indications of hours suffice on the dials, as most people are too hurried to have much concern for more precise units (Pattenden 1979:204, 207-208).
154 As opposed to, say, the decimal orders of magnitude employed by the metric system.
155 Gandz (1952:11, 17) notes that the *agrimensores* drew parallels between the day and the *pondus*, the hour and the *uncia*.
156 Bede, *De Temporum Ratione* IV gives a detailed list of the fractions of an hour: $\frac{1}{12} = *uncia*; \frac{2}{12} = *sextans*; \frac{3}{12} = *quadrans*; \frac{4}{12} = *triens*; \frac{5}{12} = *quincunx*; \frac{6}{12} = *septunx*; \frac{7}{12} = *bes*; \frac{8}{12} = *dodrans*; \frac{9}{12} = *dextans*; \frac{10}{12} = *deunx*. As well, the *uncia* itself could be subdivided as follows: $\frac{1}{2} = *semuncia*; \frac{1}{4} = *sicilicus*; \frac{1}{6} = *sextula*; \frac{1}{24} = *scripulum*; \frac{1}{144} = *siliqua*.
minutes. The *uncia* itself was divisible into twenty-four *scripuli*, hence the now antiquated unit of the scruple. Thus, two-hundred and eighty-eight *scripuli* (of seventy-five seconds each) would comprise one hour,\(^{158}\) provided that such fine units were indeed used in the reckoning of time.\(^{159}\) More common fractions (*e.g.* *hora quarta et quadrans*, *hora quarta et triens*) are also attested in rare instances,\(^{160}\) as are other systems of division\(^ {161}\) and strictly scientific units.\(^ {162}\) Although there were indeed many systems of dividing the hour, in practice, these would have been of little use to the average Roman and, in fact, may have been unnecessary.

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\(^{157}\) BNP (*s.v.* ‘Uncia’ v.15 col.100) points out that an *uncia* could also be taken as one twelfth of a day, a work-day, or a year. Two of these seem redundant, as *hora* signified the twelfth part of the day and *mensis* the twelfth part of the year.

\(^{158}\) Gandz (1952:17) takes the *scripulum* instead as the twenty-fourth part of an hour and the two-hundred and eighty-eighth part of the day. I take issue with Gandz’s entire assessment of the *scripulum* (*cf.* n.159).

\(^{159}\) BNP (*s.v.* ‘Scripulum’ v.13 col.124) seems to indicate that the *scripulum* – though used as a measure of currency, volume, area, and length – was not in fact used to measure time. Though Bede does refer to them as such (*cf.* n.156), it must be remembered that he was writing around the turn of the eighth century CE and such a usage might not have been current in the Roman period.

While CIL 09, 01513 does present the *scripulum* as a unit of time (*VIXIT ANN XXI MENS III HOR IV SCRUPULOS VI*), it likely does so in a display of affection rather than temporal precision. Gandz (1952:17-18) is eager to read into this inscription, using it as evidence that: “Such a scruple must have played a part in the practical life of the people and must have been indicated by the water- and sand clocks …”. Such a definitive conclusion is entirely unjustified based on the paucity of the evidence.

\(^{160}\) Dohrn-van Rossum (1996:20).

\(^{161}\) Bede, *De Temporum Ratione* III notes that 1 hour = 4 *puncti* = 10 *minuta* = 15 *partes* = 40 *momenta*. Another system altogether is described by O’Neil (1976:5-6): “Later in Latin the first or \(1/160^\text{th}\) fraction was referred to *pars minuta* (small part), the second or \(1/3,600^\text{th}\) fraction as *pars secunda*, the third or \(1/216,000^\text{th}\) fraction as *pars tertia* and so on.” Perhaps CIL 06, 36122 (*VIX AN V MEN […]X DIEB VIII HOR III MIN V*) is referring to a measurement on one of these scales.

\(^{162}\) *E.g.*, the monk Hrabanus Maurus of Mainz, in his *De Computo* of 820 CE gives the *scripulum* as the smallest measurable unit and the atom (\(1/22,560^\text{th}\) hours) as the smallest theoretical unit of time (Borst trans. Winnard 1993:44-45). Looking to other cultures, Gandz (1952: *passim*) gives a detailed overview of Jewish and Babylonian “academic” systems of divisions.
Indications of Hours

The question of whether indications of time refer to points or ranges is the primary concern of Bilfinger’s study. General consensus holds that references are generally made to a duration indicated by the expiring hour (hora expleta or hora completa), except in the case of hora prima which can be referenced from its beginning. The day began at dawn at the theoretical hora 0, had as its midpoint hora sexta (the sun’s zenith, or ἀκριβὴς μεσημβρία) and concluded with hora XII at sunset. Such a day can be represented in this manner:

Figure 6 – Representation of Hours as Fixed Points

<table>
<thead>
<tr>
<th>Hour</th>
<th>Interval</th>
</tr>
</thead>
<tbody>
<tr>
<td>hora prima</td>
<td>0-I (though other terminology was generally employed; see below)</td>
</tr>
<tr>
<td>I-II</td>
<td></td>
</tr>
</tbody>
</table>

If a clock was marked thus, with the hours as fixed points, they would be referenced as follows:

Figure 7 – System of Referencing Hours

163 Bilfinger (1888: passim, but esp. 1-2). He is not the only scholar to investigate this matter but the issue does feature more prominently in his work than in that of others and it drives his inquiry forwards. Dohrn-van Rossum (1996:19-20) provides a brief yet thorough overview of the matter.

164 Dohrn-van Rossum (1996:19) points out that e.g. hora nona can refer to the ninth hour of the day or the night, the quarter of the day consisting of the seventh, eighth, and ninth hours, or the terminal moment of the ninth hour.

165 Bilfinger (1888: Ch. 3-4). Pattenden (1979: passim).
hora secunda    II-III
hora tertia     III-IV
hora quarta     IV-V
hora quinta     V-VI
hora sexta      VI-VII
hora septima    VII-VIII
hora octava     VIII-IX
hora nona       IX-X
hora decima     X-XI
hora undecima   XI-XII

However, a clock could also be marked with the hours themselves representing ranges, as such:

**Figure 8 – Representation of Hours as Intervals**

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
<th>IX</th>
<th>X</th>
<th>XI</th>
<th>XII</th>
</tr>
</thead>
<tbody>
<tr>
<td>dawn</td>
<td>high noon</td>
<td>sunset</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In this case each of the twelve hours can be referenced in turn.

In practice, hora 0 (= hora noctis XII) and hora (diei) XII were referenced by alternate terminology, such as *mane* (dawn) and *vespera* or *suprema* (both: sunset). 166

Other expressions employed included: 167 *occasus solis* (sunset), *crepusculum* (dusk), *vesperum* (appearance of the evening star), 168 *conticinium* (silence), *intempestum* (complete cessation of all activities), *gallicinium* (cock’s crow – just prior to dawn),

166 Dohrn-van Rossum (1996:19).
167 Here I follow Dohrn-van Rossum (1996:19-20) after Bede, *De Temporum Ratione* VII.
168 *Cf.* Caes., *B.G.* 1.26.2: … *ab hora septima ad vesperum ….*
aurora (waning of dark, or first dawn), diluculum (dawn), exortus solis (sunrise). On account of alternate terminology and the two means of indicating the hours, hora XII would have been referenced with disproportionately low frequency.

**The Significance of Timekeeping in Roman Society**

The Romans ascribed great importance to the ordering of the day, but to what extent did this pervade their society? Hannah proposes that, more so than literary sources, “… it is the instruments themselves that are most likely to tell us what ordinary people thought on a daily basis about time”.169 To this end, he offers the distinction between the sundials at Delos, made locally and for local use, featuring accurate solstice lines, as opposed to those at Pompeii, not produced locally, and with solstice lines calibrated to their point of manufacture.170 This is taken as an indication, much as in the case of Manius Valerius Messala’s sundial,171 that recording the major divisions of the year was in the minds of the Romans a lesser concern than the subdivisions of the day.172 More broadly, Hannah suggests a Roman penchant for the apportionment of time.173

Feeney advances the idea of time-measurement as a defining characteristic of

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169 Hannah (2008:741). While this is certainly a valid suggestion, I find myself hesitant to commit to it fully. I am more of a like mind to Shaw (1984:462) in his sentiment that whereas people may be silent in the historical record “… fortunately, our tombs are not so silent.”


171 Cf. p.60. N.B. In this case the hours were nonetheless able to be measured accurately (Hannah 2008:750).


173 Hannah (2008:750): “Certainly we gain a distinct impression of a careful parceling out of the hours of the day among the Romans.”
Roman society:

The earliest documentable traces of a recognizably Roman culture already bear the signs of a society that is deeply invested in the semiotics and regulation of time. … At any period of Roman history one enters, the organization of time will be found to be integral to the way the Romans represented to themselves their religion, their past, and their identity as a culture. 174

Although Feeney is referring primarily to the institution and eventual standardization of a single calendar, what the calendar represents for organization and administration on a large-scale, the hour can be said to represent on a more personal level. He picks up this idea, stating that:

The mid-Republican city of Rome was evidently a place where the organization of days and the demarcation of time within the day had a pervasive impact on the citizen’s life. 175

Thus, in Rome as far back as the last centuries BCE, much as in modern society, the ordering of time was a defining factor in day-to-day affairs. This marks a departure from Greek society, where, as shown above, temporal divisions did not play so cardinal a role in daily life. This distinction is evident in the writings of Plutarch, for whom, in describing his adopted home to his countrymen, Roman conceptions of time were inseparable from an understanding of their society. 176

Registration of Births

In connection with horae in epitaphs, it bears considering other contexts in which hours would have been recorded to mark major lifecycle events. As tombstones are the

174 Feeney (2010:882). Though Feeney is likely referring principally to calendars here, his ideas pertain to the measurement of hours as well.
175 Feeney (2010:885).
176 Feeney (2010:892). Furthermore, Feeney concludes: “What was true for Plutarch remains true for us”.

primary record of death, another event in one’s life should be analyzed by way of comparison. Beginning in the Augustan period, fathers were required to register the births of their children. Registration was only performed in the case of legitimate citizen children, the idea being to produce records for the purposes of tracing citizenship and property rights. Births were initially recorded on temporary tablets called *kalendaria*; eventually each record would be transcribed onto a papyrus *album* for archiving. The registration process had two components which were to be completed within thirty days of the birth: a preliminary registration immediately following the birth and a follow-up registration after the child’s naming on the eighth or ninth day, as per custom. The recording of hours does not appear to have been a sanctioned means of commemorating a birth – or, at the very least, it was not deemed to be of censorial import. Despite the high level of time awareness in ancient Rome, hours were not recorded in an official capacity in reference to major life-cycle events. Hence,

177 BNP s.v. ‘Birth’ v.2 col. 668. Schultz (1942:80) cites in particular the *Lex Aelia Sentia* of 4 CE and the *Lex Papia Poppaea* of 9 CE in relation to the mandating of this practice.
178 Schultz (1942:81-82). The ban on illegitimate children was lifted at the end of the second century CE.
179 Sanders (1927:410-411).
180 Sanders (1927:410); Schultz (1942:87).
181 Sanders (1927:410-411); Schultz (1942:85-86).
182 Schultz (1943:55-56).
183 Schultz (1942:86).
they must have filled some other role that prompted their remembering.

**Astrology and *Horae***

**Genethlialogy**

To the Romans there was no dichotomy between the science of astronomy and the pseudoscience of astrology – the two were interdependent. The former sought to measure the heavens; the latter sought to interpret them. In a sense, astrology was an intermediary between the masses and the intricate technicalities of astronomy, translating the movements of the planets and stars into models of peoples’ lives, thereby lending relevance to the cosmos. Most of those who engaged with astrological thought did so through the medium of genethlialogy.¹⁸⁴ This branch of astrology focuses on the ὥρα γενέθλιος (hour of birth) of the one whose fate is being told, purporting to foretell, based on the configuration of the planets and the stars at the exact time of one’s birth, how his or her life would unfold.¹⁸⁵

The practice traces its origins to Babylon in the third century BCE where it developed from scientific astrology, as distinct from omen astrology.¹⁸⁶ In the second or

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¹⁸⁵ Beck (2007:10) lists some variants on this practice, including ‘general astrology’ which tries to tell to fortune of a group based on the moment of its formation, and ‘catarchic astrology’ which works backwards, trying to determine the celestial configuration that will yield a specific result.

¹⁸⁶ Beck (2007:13-15) is careful to stress the distinction between scientific and omen astrology. In a scientific field of astrology such as genethlialogy, unlike an omen-based field such as augury, the interpretation is founded upon empirical observation rather than conjecture. Beck sees a class of Babylonian nonmathematical (i.e., not involving calculation) astronomical texts known as diaries as the germ that would develop into genethlialogical horoscopy. These texts, dating to 410-69 BCE are nothing more than a record of the position of the planets at certain times. From them it would have been possible to ascertain the position of the planets at one’s birth. Rochberg-Halton (1989) presents a pair of Babylonian genethlialogical horoscopes – out of the five that survive – which she dates to the range of 300-50 BCE.
first century BCE, by way of Egypt, genethliaology made its way to Rome. Its arrival in Rome would then have occurred around the time of the transition from Republic to Empire, coinciding with the emergence of tombstones that record hours.

Very soon after genethliaology’s introduction to Rome, its practitioners became embroiled in conflict. The practice was spreading, achieving popularity among the aristocracy in the first century BCE and gained a foothold among the common people in the early Imperial period. Despite bans on forecasting durations of life or dates of death – in 11 CE Augustus outlawed such horoscopes (Cassius Dio 56.25.5) – the enterprising could readily come by such knowledge. Astrologers were repeatedly expelled “as a sort of public cleansing of the morally undesirable”. The repeated recourse to this measure can be construed as a confirmation of the popularity both of astrology in general and of horoscopes concerning death.

**Astrological Models**

Astrologers used genethliaological horoscopes to foretell future events by noting in

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188 Kajanto (1963a:12) notes that only seven Latin epitaphs from the Republic record ages and that only one of those includes units finer than years. Paine-Storey (2006:93) in describing a Republican cemetery where dates of death were recorded highlights the rarity of such a practice at so early a date.


190 Beck (2007:120, 126) explains two methods commonly described in astrological manuals: the first involved adding the number of years in each part of the dodekatropos (cf. Figure 9); the second involved identifying the ‘birth star’ (aphietês = starter) and ‘death star’ (anairetês = destroyer) and taking the number of degrees between them.


192 Hegedus (2007:8).
which ‘houses’ of the zodiac the planets were located. An example of this can be seen in a horoscope for Romulus recorded by Solinus (fl. late 3rd – early 4th centuries CE): 193

... Ibi Romulus mansit, qui auspicato murorum fundamenta iecit duodeuiginti natus annos, XI k. Mai., hora post secundam ante tertiam [plenum], sicut L. Tarruntius prodit mathematicorum nobilissimus, Ioue in piscibus, Saturno Venere Marte Mercurio in scorpione, Sole in tauro, Luna in libra constitutis.

... There Romulus remained, who after taking the auspices set the foundations of the walls, having been born eighteen years [prior] on the ninth day before the Kalends of May, after the second hour, before the third was complete – just as Lucius Tarruntius, most renowned of astrologers reported – when Jupiter was stationed in Pisces, Saturn, Venus, Mars, and Mercury in Scorpio, the sun in Taurus, and the moon in Libra.

[Solinus, Polyhistor I.18]

Here, each planet is in the domain of one sign of the Zodiac.

Such a calculation is based on a construct known as the dôdekatopos (the turning circle of the ‘twelve places’ or the Zodiac) which revolves within the dôdekatropos (the fixed circle of the heavens). 194 In Figure 9, the dôdekatopos is the circle in which the twelve places of dôdekatropos turn in a clockwise direction. During the progression through the cycle of rotation each of the twelve places will pass by each of the four cardinal points of the circle (ascendant, upper culmination, descendant, lower culmination). These points have auspicious and inauspicious connotations. The places are significant, for “… they let the astrologer resolve a person’s life into its component parts, for examples [their] marriage(s), [their] health, [their] material gains”. 195 However, there

193 I offer this example in place of a true genethlialogical horoscope on account of its simplicity (i.e. to avoid being mired in technical language) and for its novelty.

194 Beck (2007:42). In some cases this could be complicated by the use of dôdekatemories which represented the subdivision of each of the twelve places into twelve further parts, each of which was governed in turn by a sign of the Zodiac (Beck 2007:68).

195 Beck (2007:42). More specifically, according to Beck (2007:48-49), this was the life of an elite male; “…astrology, at least the sort of astrology found in the handbooks, was not generally for the riff-raff”.

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was no uniformly-adopted interpretation of the twelve places and taken together they formed “the most arbitrary of the major astrological constructs”. This model broadly captures their meanings.

Table 1 – The 'Places' of the Dôdekatropos

<table>
<thead>
<tr>
<th>Place no.</th>
<th>Component of life and alternate name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Life (in its entirety)</td>
</tr>
</tbody>
</table>

196 After BNP s.v. ‘Planets’ v.11, col.331, fig.11.
2 Gain (material prosperity); Gate of the Underworld
3 Brothers (siblings and relatives other than parents and children);
   Goddess (i.e. the Moon)
4 Parents (and patrimony)
5 Children; Good Fortune
6 Illness; Bad Fortune
7 Marriage
8 Death
9 Travel (and living abroad); God (i.e. the Sun)
10 Honors (and activities)
11 Friends; Good Daemon
12 Enemies; Bad Daemon

As can be seen, some places were more desirable than others.\(^{199}\)

Regarding the significance of hours, the problem here is that there are only seven planets, yet twelve signs of the Zodiac. The question is one of how to distribute these twelve among the seven. Figure 10 shows a system, known at the *heptazonos*, in which the sun and the moon each govern one sign of the Zodiac, while the remainder of the planets rule over two apiece. In this model, the doubling up of assignments serves to reconcile the disparity between the seven planets and the twelve signs of the Zodiac.

\(^{199}\) Dorotheus of Sidon (fl. mid 1st CE) ranked them from best to worst, with seven having favorable connotations and five being unfavorable: Good – 1, 10, 11, 5, 7, 4, 9 – Neutral – 2, 3, 8, 6, 12 – Bad (Beck 2007:46).
Planetary Hours and the Planetary Week

In addition to governing the heavens, the planets could serve as *chronocrats*, ruling over years, months, days, and hours.\textsuperscript{201} The issue is how to apportion the hours amongst the planets – here again, the matter of distributing seven among twelve comes into play. The solution comes by using not merely the hours of one day, but those of an entire week. Again, difficulty arises, for the duration of a week must be defined.

Whereas in modern Western society, it is assumed that seven days comprise one week, such was not always the case. Though the idea of a ten-day week brings to mind the eccentricities of the French Revolutionary calendar and its concomitant nychthemeron of ten ‘hours’, a week of such length was known to the Romans, and was in use for a time

\textsuperscript{200} After BNP s.v. ‘Planets’ v.11, col.330, fig.9.

\textsuperscript{201} BNP s.v. ‘Planets’ v.11, col.332.
alongside cycles of eight and seven days, with the latter two coexisting as early as the late republic. While the eight-day *mundial* cycle was structured around the *nundinum*, the market-day that fell every eighth day and which established a framework for daily affairs, the seven-day ‘planetary’ cycle filled a far less practical role – though one no less important for someone superstitious.

In the system of planetary hours, the hours receive astrological associations. The days of the planetary week take their original names (*diei Mercurii, Veneris, Martis, Iovis, Saturni, Solis, Lunae*) from the seven planets (Mercury, Venus, Mars, Jupiter, Saturn, the sun, and the moon). These names originate in the late republic or early empire, making their introduction contemporary with the first epitaphs recording *horae*. Curiously, there is no logical way – whether by size or period of orbit or some other measure – to rank the planets so as to arrange them in the order presented by the days of the week (*diei Solis, Lunae, Martis, Mercurii, Iovis, Veneris, Saturni*); this comes only through the assignment of the planets to the hours of the day. Cassius Dio explains the process:

> τὸ δὲ δὴ ἐς τοὺς ἀστέρας τοὺς ἡπτὰς ὑπὸ τοὺς πλάνητας ὁμοιασμένους τὰς ἡμέρας ἀνακέπτοιν κατέστη μὲν ὑπ’ Αἰγυπτίων, ... οἱ γοῦν ἄρχαιοι Ἑλλήνες οὐδαμῇ ἀυτὸ, ὅσα γε ἐμὲ εἰδέναι, ἦπισταντο. [2] ἀλλ’ ἐπειδὴ καὶ πάντων νῦν τοῖς τοῖς ἀλλων ἁπασι καὶ αὐτοῖς τοῖς Ἐλληνικοῖς ἐπερομαίζει, ... βραχύ τι περὶ αὐτὸν διαλεγήθηναι βούλομαι, πῶς τε καὶ τίνα τρόπον οὕτω τέτακται. ἦκουσα δὲ δύο λόγους ... [37.19.1] ... ἔπεφος δὲ ὁδε. τὰς ἡρας τῆς

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202 Salzman (2004:185) in describing the Codex Calendar of 354 CE, the only calendar to survive from the fourth century, explains that it made provisions for the measurement of time on the ten-day lunar week, the eight-day Roman market week, and the seven day planetary week.

203 Salzman (2004:188-190). He astutely illustrates this by referring to the grave of Blastione (cf. pp. 53 which employs the *mundial* cycle for dates, but the planetary cycle for days of the week.

204 Or every ninth day by inclusive Roman counting.

The Egyptian taxonomy of orbits that Cassius Dio cites (τὴν τάξιν τῶν κύκλων καθ' ἣν οἱ Αἰγύπτιοι αὐτὴν νομίζουσι) refers to the ordering of the planets in terms of decreasing sidereal period, i.e. the time it takes a body to complete an orbit using as a frame of reference observations against fixed stars, and provides the ranking: Saturn, Jupiter, Mars, sun, Venus, Mercury, moon. Assigning each in turn to hours of the day and night yields an arrangement whereby the planet assigned to the first hour of a day governs that...
day. The ordering is as follows:

Table 2 – Planetary Hours and the Planetary Week

<table>
<thead>
<tr>
<th>Hour</th>
<th>Saturn</th>
<th>Solis</th>
<th>Lunae</th>
<th>Martis</th>
<th>Mercurii</th>
<th>Iovis</th>
<th>Veneris</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
</tr>
<tr>
<td>2</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
</tr>
<tr>
<td>3</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
</tr>
<tr>
<td>4</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
</tr>
<tr>
<td>5</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
</tr>
<tr>
<td>6</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
</tr>
<tr>
<td>7</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
</tr>
<tr>
<td>8</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
</tr>
<tr>
<td>9</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
</tr>
<tr>
<td>10</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
</tr>
<tr>
<td>11</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
</tr>
<tr>
<td>12</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
</tr>
<tr>
<td>13</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
</tr>
<tr>
<td>14</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
</tr>
<tr>
<td>15</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
</tr>
<tr>
<td>16</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
</tr>
<tr>
<td>17</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
</tr>
<tr>
<td>18</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
</tr>
<tr>
<td>19</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
</tr>
<tr>
<td>20</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
</tr>
<tr>
<td>21</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
</tr>
<tr>
<td>22</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
</tr>
<tr>
<td>23</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
<td>Mars</td>
<td>Mercury</td>
</tr>
<tr>
<td>24</td>
<td>Mars</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Venus</td>
<td>Saturn</td>
<td>Sun</td>
<td>Moon</td>
</tr>
</tbody>
</table>

On this basis each of the hours on tombstones can be said to correspond with one of the seven planets. Two problems arise: Firstly, this system depends on a cycle of twenty-four hours rather than two cycles of twelve hours.\textsuperscript{209} This is easily remedied by beginning the day at sunrise and splitting the twenty-four hours into twelve hours of the day and twelve

\textsuperscript{209} O’Neil (1976:37-38) points out that as this system presupposes a 24-hour cycle, it would not have worked with the twelve-beru Babylonian system.
of the night. The issue now is that without knowing the day of the week it is impossible to know which planet is assigned to an hour – it is not even possible to narrow down the number of possibilities from seven, as in the course of the 168 hours of the week each planet governs each hour exactly once. Unless someone setting up an epitaph chose to include a day of the week along with the hour – and almost no one chose to do so – the figures are altogether unsuited for interpretation on a system of planetary hours.

Iatromathematics

Genethliatical horoscopes were not used simply as speculative tools. They could also influence someone’s life more directly. Notably, the Hellenistic-Egyptian field of iatromathematics (ἰατρομαθηματικά), through a process of melothesia, which in one manifestation correlated the signs of the zodiac with the limbs of the body, sought to diagnose, prevent, or treat afflictions based upon the heavenly configurations at the patient’s birth.210 Though what each sign of the zodiac represented was not codified, Marcus Manilius’ Astronomica presents an example of melothesia:

Accipe divisas hominis per sidera partes
singulaque imperis propriis parentia membra,
in quis praecipuas toto de corpore vires
exercent. Aries caput est ante omnia princeps
sortitus censusque sui pulcherrima colla
Taurus, et in Geminis aequali brachia sorte
scribuntur conexa umeris, pectusque locatum
sub Cancro est, laterum regnum scapulaeque Leonis,
Virgini in propriam descendunt ilia sortem,
Libra regit clunes, et Scorpios inguine gaudet,
Centauro femina accedunt, Capricornus utrisque
imperiat genibus, crurum fundentis Aquari
arbitrium est, Piscesque pedum sibi iura reposcunt.

210 BNP s.v. ‘Iatromathematics’ v.6 col.690-691.
Observe how you may apportion the parts of a man through the stars
the individual limbs submitting to personal authorities,
in which they oversee particular forces from the entire
body. Aries is the head – the first allotted – before
all, and Taurus is distinguished by his finest
neck, and to Gemini by equal lot the arms joined
to the shoulders are ascribed, and the breast is
situated beneath Cancer, the flanks and the back are the domain of Leo,
the abdomen falls in the particular lot of Virgo,
Libra governs the buttocks, and does the groin not delight Scorpio?
the thighs fall to Sagittarius, Capricorn rules
either of the knees, of flowing Aquarius is mastery
of the shins, and Pisces demands of the feet oaths to himself.

[Astronomica 2.453-465]

An assignation such as this shows how each sign of the Zodiac could be said to govern
part of the body. Based on a patient’s genethlialogical horoscope, the locations of the
planets in the twelve houses of the Zodiac could designate certain years, months, days, or
hours as dangerous or lethal for the patient. For present purposes, it is important to
note regarding iatromathematics that: it demonstrates that the signs of the Zodiac were
indeed mapped onto dodecamerous systems (i.e. twelve-part); that it hints at correlations
between heavenly configurations and temporal units such as hours; and that its origins in
Hellenistic Egypt point to its introduction in Rome in the late Republic or early
Principate.

Interpretation of the Epitaphs

The Pagan Roman Milieu

Building upon the above overviews on time and astrology in pagan Rome, I wish

211 Beck (2007:69) refers to this arrangement with Aries assigned to the head and so on down to Pisces for
the feet as “customary”.

212 BNP s.v. ‘iatromathematics’ v.6 col.691.
to advance an interpretation of the figures of *horae* recorded on pagan epitaphs. As demonstrated, the hour of the day was publically known, either on account of instruments of measurement, or through the agency of hourly or quarterly announcements. In the case of quarterly announcements, a rough estimate could be made as to the particular hour. Although public records of birth were kept, these did not include the time at which the births occurred; such information, however, was the foundation of genethlialogical horoscopy. The practice of casting one’s fortunes in life as a function of the astral and planetary configurations at the hour of one’s birth attests to the conflation of temporal and astronomical thought. Models such as the *dodekatopos*, the *heptazonos*, and the planetary week are evidence of a desire to correlate the seven planets with dodecamerous divisions. Iatromathematics shows that such concerns were not relegated to the realm of astrology, but were manifest in other aspects of life. It is only with an understanding of pagan Rome in these terms that it is possible to interpret the *horae*.

Both time measurement and scientific astrology come to Rome by way of interactions with the Hellenistic world in the late Republic. By necessity in the case of the former, this is just prior to the emergence of epitaphs recording *horae* in the epigraphic record. It is in these epitaphs that the Roman penchant for the apportionment of time, the populace’s illicit hunger for astrological divination, and the Roman conception of death as rebirth into another realm coalesce into a genethlialogical horoscope of the deceased. Thus, the times captured in the figures on these inscriptions mark a transition, denoting both the terminal point of life in the mortal world and the incipient moment of the afterlife.
Tutelars and Rebirth

A pair of inscribed quadrangular pillars from Rome (cf. Appendix V), the *Menologium rusticum Colotianum*\(^{213}\) and the *Menologium rusticum Vallense*,\(^{214}\) each present an almanac of agricultural, astrological, and religious data. Both record roughly the same text, presenting in twelve columns (three per side), notable information about each month of the year. Each column is crowned with a depiction of a sign of the Zodiac, beneath which the month is named, its length in days is given, the date on which the *Nones* falls is indicated, the average length of the day and the night are reckoned in terms of equinoctial hours, the dates of the equinoxes or solstices are included where applicable, the house of the *dodecatopos* where the sun will be is referenced by its corresponding sign of the Zodiac (the same that tops the column), agricultural tasks to be completed are enumerated, festivals are listed, and, most crucially, the tutelary divinity of the month is identified. A summary of the sun’s position and the tutelars is as follows:

<table>
<thead>
<tr>
<th>Month</th>
<th>Sun’s ‘House’</th>
<th>Tutelar</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>Capricorn</td>
<td>Juno</td>
</tr>
<tr>
<td>February</td>
<td>Aquarius</td>
<td>Neptune</td>
</tr>
<tr>
<td>March</td>
<td>Pisces</td>
<td>Minerva</td>
</tr>
<tr>
<td>April</td>
<td>Aries</td>
<td>Venus</td>
</tr>
<tr>
<td>May</td>
<td>Taurus</td>
<td>Apollo</td>
</tr>
<tr>
<td>June</td>
<td>Gemini</td>
<td>Mercury</td>
</tr>
<tr>
<td>July</td>
<td>Cancer</td>
<td>Jupiter</td>
</tr>
<tr>
<td>August</td>
<td>Leo</td>
<td>Ceres</td>
</tr>
</tbody>
</table>

\(^{213}\) CIL 06, 02305 = CIL 06, 32503 = CIL 01, p 0280 = InscrIt-13-02, 00047 = ILMN-01, 00064 = D 08745 = RICIS-02, 00501/0219.  
\(^{214}\) CIL 06, 02306 = CIL 06, 32504 = CIL 01, p 0280 = InscrIt-13-02, 00048 = AE 2004, +00011.
<table>
<thead>
<tr>
<th>Month</th>
<th>Zodiac</th>
<th>God</th>
</tr>
</thead>
<tbody>
<tr>
<td>September</td>
<td>Virgo</td>
<td>Vulcan</td>
</tr>
<tr>
<td>October</td>
<td>Libra</td>
<td>Mars</td>
</tr>
<tr>
<td>November</td>
<td>Scorpio</td>
<td>Diana</td>
</tr>
<tr>
<td>December</td>
<td>Sagittarius</td>
<td>Vesta</td>
</tr>
</tbody>
</table>

Each month is paired with one sign of the Zodiac and one god of the pantheon. Unlike in the *heptazonos*, here there is a one-to-one correspondence between the twelve months and the twelve houses or the twelve gods. In contrast to the system of planetary hours where both the hour and the day must be known, here only one piece of information is necessary, meaning the pairings remain valid in any year. Most important is the role in which the gods feature. Each is called *tutela* – one who watches, one who cares for, one who protects. In a sense, to each god is assigned the *provincia* of one month of the year.

I propose that the references to *horae* in epitaphs represent a transposition of such an assignment of tutelars to a cycle of twelve hours, rather than twelve months. Although such a system is unattested in the pagan period, I base this off a later and attested Christian practice (to be discussed in Chapter 3) which I argue belongs to a tradition of the Christianization of pagan practices. Thus, based on the reference to an hour alone, *i.e.*, without a day of the week recorded, it would be possible to know which deity would serve as guide and protector of the deceased in the world to come. Much as Augustus is depicted on the Gemma Augustea under the tutelage of Capricorn,215 so too do these grave markers place the deceased in the care of higher powers.

215 Housman (1913:109-111) notes that although Augustus was born under Libra, there is some evidence for an alternate system of assigning birth signs. Rome is sometimes referred to as having been established under Libra, owing to the fact that the moon was in the house of Libra at the time. The moon would have been in Capricorn at the time of Augustus’ birth, and hence, both Libra and Capricorn could plausibly be invoked as his birth sign.
Conclusions

Around the transition from Republic to Empire, Romans developed an increasing awareness of time. Contact with the Hellensitic east led to an importation not merely of the finest artifacts, but also the finest scientific ideas and technology to the city of Rome, to Italy, and to the provinces. This was the catalyst which prompted Romans to become increasingly concerned with organizing their daily lives according to the clock. At the same time Romans also developed a great interest in horoscopy, as evidenced by the measures taken to stem the influence of the astronomers and to stymie the practice of their trade. The trend towards correlating the movements of the planets and the Zodiac with more worldly matters can be seen in practices such as iatromathematics. By the first century BCE Romans were measuring time in hours, keeping registers of births, measuring lifespans, predicting their futures based on the arrangements of the stars and planets at their births, and, most of all, setting up inscribed epitaphs. It is in this climate that the practice of recording hours at death emerged as a product of the prevailing epigraphic habit, increasing temporal awareness, and the concurrent astrological fascination that developed.

Somewhat counterintuitively, it is not the numbers themselves that are significant, but the deity that each represents. The distributions of the figures (cf. Figure 3) is relatively even, and anomalies are a function of different systems of indicating times: the prevalence of threes and sixes is a result of the quartering of the day, the underrepresentation of ones and twelves is a product of different means of marking clocks and alternate, non-numerical terminology used to refer to dawn and sunset.

The act of recording hours of death reflects a belief in the afterlife and a desire to
ensure that loved ones will be cared for in their new realm. In particular, inscriptions recording only years and hours demonstrate a significance ascribed to hours unrelated to the desire for precision in age recording. A correspondence to tutelary divinities can be seen by reading these hours with an eye towards astrological thought and by viewing them in light of the *menologia*. Hence, recording the hour at death serves to indicate the tutelar who will lead and defend the deceased upon their rebirth in the kingdom of Hades.
Chapter 3: Christian Motivations for Recording Hours

Introduction

Chapter 1 has demonstrated that in all cases the figures of hours recorded on Roman grave markers serve as indications of time of death. Chapter 2 has argued that among pagans these references functioned both as the basis for horoscopes of the afterlife and as a means to denote the tutelar of the deceased in the afterlife. This chapter will account for the continuance of this practice among Christians and will establish what it represented to them. I contend that both the pagan and Christian inscriptions were similar in intention, yet their connotations were keyed to the tenets of the respective creeds.

In order to understand how Christians come to adopt this practice, it will be necessary to begin with a broad outlook, considering first trends in the epigraphic and epitaphic habits and the idea of Christianization in general. From this understanding, attention will move to the Christian adoption of the Roman units of time. This will lead into a discussion of the ways in which Christian concepts were mapped onto the twelve hours. Finally, attempts to integrate astrological models and Christian theology will be analyzed, with specific reference to genethlialogical horoscopy and tutelars of the afterlife. Ultimately, it is my goal to prove that the Christian epitaphs in the sample evince a syncretism, whereby the twelve apostles were substituted in place of the signs of the Zodiac or the gods of the pantheon in the roles of chronocrators and tutelars.216

216 While scholars such as Danéliou (1963) and Hegedus (2007) have described this Christianization of the Zodiac and the pantheon, none have connected these to epitaphic practices. However, the fact that such associations are well attested will serve to bolster my theories.
Christianization

Written records of Christian practice, which appear with great prominence beginning in the latter half of the fourth century CE, evidence not the outright rejection of earlier customs, but a more incremental development.\textsuperscript{217} The two traditions did not exist in isolation; rather their relationship was almost symbiotic in nature, with Christian practice developing both in response to and in imitation of pagan tradition.\textsuperscript{218}

Canonical Hours

The Canonical Hours, the standard prayer-times of the Church, provide an example of the integration of Roman and Christian concepts. While there were regional variations, especially concerning the liturgy,\textsuperscript{219} the overall framework of the prayers achieved a measure of consistency. Prayers were said at dawn (\textit{ad matutinam, laudes matutinales}) and sunset (\textit{ad vesperas}), morning (\textit{ad primam}) and night (\textit{ad completorium}), and throughout the day (\textit{ad tertiam, ad sextam, ad nonam}).\textsuperscript{220} In time, the dawn and pre-dawn prayers were merged to yield an order of seven offices: \textit{matins/lauds},

\textsuperscript{217} Taft (1986:31-32). This appearance of evidence in the second half of the fourth century CE accords well with Galvao-Sobrinho’s (1995) model of the development of the Christian epigraphic habit, whereby the epigraphic record begins to reflect the ascendancy of Christianity about a generation after Constantine’s Edict of Toleration.

\textsuperscript{218} Hegedus (2007:373).

\textsuperscript{219} For an overview of the liturgical aspects of the hours and their regional diachronic developments see Taft (1986), whose account is meticulous and thorough. Remarkably it is not exhaustive, in reflection of myriad variations attested.

\textsuperscript{220} Van Dijk-Walker (1960:15-16). This arrangement developed over a period of centuries, first in monastic circles, and was not fully adopted in public circles until as late as the sixth century (van Dijk-Walker 1960:17).
prime, terce, sext, none, vespers, and compline. Though the idea of prayers at set times is a borrowing from Jewish tradition, it is doubtful that this accounts for the specific times chosen. In particular, the offices of terce, sext, and none mirror the standard Roman divisions for the quarters of the day at the third, sixth, and ninth hours. Thus, in this arrangement, borrowings both from the dominant monotheistic (Jewish) and cultural (Greco-Roman) antecedents of Christianity are evident.

The vast majority of references to points in time in the New Testament are to the third, sixth, and ninth hours. In both the Gospels and the Acts of the Apostles these times feature, including in reference to prayer, but it is doubtful that they indicate the codification of prayer times at so early a date. Rather, it seems that these indications of time are used in place of more precise figures of hours for the same reason that they would have been employed by pagan Romans, namely, that they offered a convenient way to divide the day while still offering a basic level of temporal distinction (e.g. Mark 15:25, 33). Likewise, the other terms used in the demarcation of prayer times reflect common practices in time indications, such as referring to the dawn and the evening.

The knowledge that these times held special significance for Christians is crucial in accounting for the distribution of the figures of hours (cf. Figure 3). Much as among pagans, Christians too would have referred to the third and sixth hours with greater frequency, owing to their presence both in the standard system of twelve hours and in the system of Canonical hours. Likewise, the fact that dawn and dusk were prayer times

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221 Van Dijk-Walker (1960:16) calls seven a more ‘ideal’ number.
222 Taft (1986:5-10).
suggests that the twelfth hour would have been referenced less frequently.\textsuperscript{224}

Though founded upon standard systems of Roman time measurement, the Canonical Hours take on religious significance. Paradigmatically, the connotations of the evening and morning hours are paschal in nature, presenting the themes of dying and rising; the nighttime hours convey an eschatological message of resurrection and the second coming; while the daytime hours relate the episodes from the Passion that occurred at the third, sixth, and ninth hours, respectively.\textsuperscript{225} Thus, the development of the Divine Office perfectly encapsulates the process of Christianization.

\textit{The Epigraphic Habit}

In inscriptions, too, a Christianizing trend is evident. Galvao-Sobrinho sees the revival of the epigraphic habit as a direct consequence of the spread of Christianity, yet, in contrast to the multifarious nature of the earlier tradition, the Christian habit displays a preference for epitaphs to the exclusion of almost all other categories of inscriptions.\textsuperscript{226} This practice expands as conversions increase and death takes on greater religious significance.\textsuperscript{227} It must be remembered that any rise in epigraphic production is a reflection primarily of a mounting commemorative tradition.\textsuperscript{228}

Understanding why Christians set up epitaphs is a fundamental question to

\textsuperscript{224} This does not account for the first hour, however, owing to the prayers of prime.

\textsuperscript{225} Taft (1986:25).

\textsuperscript{226} Galvao-Sobrinho (1995:437). He also notes that the material has resisted historical analysis, despite being “embarassingly vast” (434-5; 437).


\textsuperscript{228} Galvao-Sobrinho (1995:447).
address in studying the process of Christianization. While little is known about the reasons why Christians would commemorate their dead, the preponderance of epitaphs suggest that they possessed a strong desire to do so. Keeping to a particular subset of epitaphs, Chapter 2 offered pagan motivation for recording hours. This chapter accounts for the Christianization of the pagan practice of recording hours and in so doing accounts for why certain Christians (but certainly not the majority) set up epitaphs.

The trends towards simplicity and brevity in Christian inscriptions may be a reflection not of poverty, but of modesty. Then again, it could also be a function of low levels of literacy, or merely a realization that the dead themselves had little need of long commemorative texts. The commemorators in this period are more aptly characterized as “humbler” than those in earlier periods.

Whereas in the Principate there had been an epigraphic trend to maintain a certain ‘Roman’ aesthetic, alternate considerations motivate the erection of epitaphs in the Dominate as form gives way to function. Death in Christianity came to represent a rebirth into an eternal life. While the recording of ages on tombstones was prompted by astrological, judicial, or religious reasons, dates of birth and death were recorded in

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231 Galvao-Sobrinho (1995:448) offers that ostentation was frowned upon, a view expounded by Gregory of Nyssa, for one.
235 BNP s.v. ‘Death’ v.4 col.131.
celebration of anniversaries.\textsuperscript{236} It is in this tradition that I situate times of death.

Galvao-Sobrinho argues that resurrection and the afterlife are the key to understanding Christian epitaphs, in that the epitaphs served as a way to mark the deceased as Christian, which in turn would identify them as such on the day of judgement and guarantee them salvation.\textsuperscript{237} Despite the fact that many did not fully accept these ideas or were unsure of what would happen after their deaths, they adhered to these practices all the same, erring on the side of caution, and left in stone immutable testimony to their faith.\textsuperscript{238} Epitaphs recording \textit{horae} fit well within this model, demonstrating a concern for the afterlife and anxiety regarding the eschatological journey. Galvao-Sobrinho further suggests that epitaphs were a unifying medium for the disparate sects of Christianity and that they were not the place to assert the contentious beliefs of individual groups.\textsuperscript{239} Yet here I disagree, for if the recording of hours does indeed point to the intermixing of astrology and Church doctrine, then, given the resistance to such syncretism by various elements of the Church, it would stand to reason that this was not a universal practice and, hence, one only practiced by certain sects. Instead, the recording of hours could serve as an inconspicuous means to identify sectarian affiliation.

\begin{itemize}
\item \textsuperscript{236} Calabi Limentani (1968:171).
\item \textsuperscript{237} Galvao-Sobrinho (1995:452-454; 453 n.97).
\item \textsuperscript{238} Galvao-Sobrinho (1995:454-457). The intention was to single themselves out from amongst the other groups that would not achieve salvation.
\item \textsuperscript{239} Galvao-Sobrinho (1995:457 n.113).
\end{itemize}
Christianity and Astrology

Despite the continued popularity of astrology among the masses even after the ascendancy of Christianity, it remained at conflict with Church doctrine, offering a challenge to the ideas of human freewill and a transcendent god who served as the lone creator of the universe.240 Whether or not astrology was sanctioned is irrelevant; what matters is whether it was practiced – which it most certainly was, objections notwithstanding.241

It could be that Christians continued this astrological tradition to show their triumph over it. The resurrection of Jesus had defied the rules of astrological fate; baptism served as a reflection of this fact.242 In this sense they record the hour of death in mockery of their allotted time and their prescribed fate with the knowledge that their baptism has divorced them from the constraints of fate and granted them eternal life. Thus, in death they defy astrological fate and through baptism they are released from it. The hour of death serves as a basis for a horoscope reflecting on life as well as the genethliological horoscope of their new life. Yet, it could be that they maintain this pagan tradition simply because it was an accepted standard form. Hegedus, offering ILCV 4377 (cf. Appendix IV) and ILCV 4379, both of which present horoscopes for Christian


241 Hegedus (2007:25) summarizes the main refutations of astrology: (1) that a horoscope could never be truly accurate, owing to the impossibility of registering the heavenly configuration at the exact moment of birth instead of at a moment after a brief delay of recognition; (2) that those with the same horoscopes were able to live different lives; (3) that those with similar lives may have had different horoscopes; (4) that the existence of societal traits contradicts that idea of complete individuality; (5) that animals, though subject to horoscopy, do not live similar lives to humans; (6) that a belief in fate obviates the need to adhere to moral obligations.

deceased, as examples of epitaphs that blend Christian and pagan signifiers, argues that such inscriptions use astrological language in adherence to epitaphic norms, rather than in acceptance of horoscopic divination.  

The Planetary Week

Much as the apportionment of time helped to define Roman culture, for Christians, too, times could aid in the establishment of a common identity. In the fourth century CE both pagans and Christians – a large number of whom had until recently been pagans or maintained the appearance of being pagans – conceived of time in the same manner as pagans and were cognizant of the same astrological associations that were made by pagans to units of time. Whether or not they truly accepted this secondary meaning is of little importance; their awareness is the key issue. Yet those who saw the appeal of astrology were the very same people who would have developed an interest in Christianity. Thus, the process whereby the planetary week became a standard means of reckoning time for Christians began as a way for them to maintain continuity with pagan society and only gradually integrated a theological layer.

This development was characteristic of the process of Christianization in general,

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244 Salzman (2004:186).
taking existing systems and incorporating a new Christian dimension.\textsuperscript{248} When on March 3, 321 CE Constantine officially adopted the planetary week as the basic structure of day-to-day life in place of the nundial cycle, it was apparent that he did so to court favour with the Christian community.\textsuperscript{249} Changing the first day of the week from Saturday to Sunday, which stood in for Jesus by metonymic association, cemented this notion.\textsuperscript{250}

Not all Christians in the fourth century took to this widespread use of the planetary week, fearing both that the days could not be disassociated from their astrological origins and that the use of such identifiers presupposed an agency on the part of the planets in determining the course of an individual’s daily affairs.\textsuperscript{251} That Christians in rare cases recorded the day of the week on which someone had died has been taken as evidence of the continued belief that the planet governing the day of death would exert influence over the deceased in the afterlife.\textsuperscript{252} This is in contrast to the recording simply of the \textit{date} of death (or burial), which had theological (rather than astrological) significance and functioned as a marker of the day of one’s rebirth.\textsuperscript{253} Yet I disagree with the argument that including the day of the week would add purely astrological connotations. Rather, I see this as a way of reconciling earlier astrological practice with

\begin{footnotes}
\item[248] Salzman (2004:186).
\item[250] O’Neil (1976:38-39). As Sunday marks the beginning of the Jewish week, Christians would have been using this system already; Constantine merely legitimized the practice. Yet, as Salzman (2004:186) observes, this shift could have been a sly way to cover his bases and win over various groups within his empire, for worshippers of Sol Invictus and Mithras would have been reverent of the sun as well.
\item[251] Salzman (2004:192-194).
\item[252] Salzman (2004:205) citing Schürer (1905).
\item[253] Salzman (2004:203-204) after Ferrua (1934) and Grossi Gondi (1920).
\end{footnotes}
newly-developing religious ideas.

**Interpretations of the Twelve Hours**

Owing to the conflict between those in favor of and those opposed to integrating astrological notions into Christian practice, it comes as no surprise to learn that some of those who were the most adamant advocates for astrology were disavowed by the Church. Several of the astrological constructs discussed in Chapter 2 are adopted by these sects and discussed in their writings. While looking to these groups will by necessity reveal an above-average level of integration of astrology into Christian practice, it nevertheless provides a sense of the ways in which Church doctrine and pagan traditions could be combined. From these excessively astrological examples, it can be argued that astrological elements would have pervaded common practice, albeit to a lesser extent. These groups merely took things too far.

The Priscillianist view, *i.e.* that espoused by Priscillian (Spanish; *fl.* late 4th century CE), 254 was notable for being particularly intertwined with astrology. 255 One example of this is the way in which the principle of melothesia, which made possible the associations of limbs and organs with the signs of the Zodiac, was used to confer

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254 BNP Online *s.v.* ‘Priscillianus, Priscillianism’ points out that while there never was an actual Priscillianist sect, Priscillian’s views did gain a loyal audience and maintained their currency until at least the late 6th century CE. Hegedus (2007:345 n.1) adds that it is not possible to separate the views of Priscillian himself from those of his followers.

255 Hegedus (2007:345): “… it was not merely the Priscillianists’ acceptance of astrology (for other Christians did so in comparable ways) but also the degree to which they recognized the relevance of astrology for the human condition which was unique within the history of early Christianity.” That said, they also shared the more popular notion that the resurrection of Jesus was a triumph over astrological fate (Hegedus 2007:344).
He taught, moreover, that the names of the patriarchs were parts of the soul, since Reuben was there in the head, Judah in the breast, Levi in the heart, Benjamin in the thighs, and so on; yet, on the other hand, in the limbs of the body the signs of the heavens were arranged, that is: Aries in the head, Taurus in the neck, Gemini in the forearms, Cancer in the breast, and so on, …


This passage shows a Christianization of the idea that serves as the basis of iatromathematics.

Likewise, another heretic, Theodotus (fl. mid-late 2nd century CE) gives explicit and incontrovertible evidence of the appropriation of pagan beliefs and their imbuement with Christian significance:

οἱ ἀπόστολοι, φησί, μετετέθησαν τοῖς δεκαδύο ζῳδίοις, ὡς γὰρ ὑπ’ ἐκείνων ἡ γένεσις διοικεῖται, οὕτως ὑπὸ τῶν ἀποστόλων ἡ ἀναγέννησις

He [Theodotus] says the apostles were substituted for the twelve signs of the zodiac, for, as birth is directed by them, so is rebirth by the apostles.

[Clement of Alexandria, Excerpts from Theodotus 25.2] 258

Crucial here is the idea that the apostles govern rebirth, serving as tutelars in place of the

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256 Hegedus (2007:341-342) calls such associations “… elementary, even naïve …” and notes that their “…exact meaning is unclear …”.
257 This passage is from Orosius’ Commonitorium or “Letter of Instruction concerning the Error of the Priscillianists and of the Origenists”, which was written to Augustine in 414 CE (Hegedus 2007:339).
signs of the Zodiac.\textsuperscript{259} This substitution is representative of the substitution “of evangelical freedom for enslavement to destiny”.\textsuperscript{260}

Interesting to note in this pair of passages is the presence of references both to the patriarchs and to the apostles.\textsuperscript{261} Collins notes a synthesis in apocalyptic literature of pre-existing Hellenistic (zodiac, pantheon) and Jewish (patriarchs) symbolism alongside newly developing Christian (apostles) symbols, arguing that the cosmic elements and the repetition of the number twelve reinforce the religious aspects by providing evidence of God’s work.\textsuperscript{262} Despite the dodecamerous systems in these passages, an explicit connection to the twelve hours is lacking.

The key to interpreting the meaning of the twelve hours in Christian epitaphs is to find a system of meanings to be mapped onto the hours, much as the signs of the Zodiac or the gods of the Pantheon were by pagans. In Christian doctrine the twelve apostles fill this role, corresponding in number to the twelve hours of the day or the night and thereby allowing for a one-to-one correspondence between the former and the latter. Such an association is by no means conjectural; it is attested numerous times in patristic writings.\textsuperscript{263}

Asterius the Sophist (born in Cappadocia, died after 341 CE) in his Homilies on

\begin{footnotes}
\item[259] They also take on this role in Priscillianist doctrine (Hegedus 2007:343).
\item[260] \textcite{Danéliou (1963):128}.
\item[261] The patriarchs and the apostles are always to be taken as separate groups of twelve and never as a combined group of twenty-four (Collins 1984:1279).
\item[262] Collins (1984:1284).
\item[263] I follow here Danéliou (1963). While his analysis is excellent, his method of citation is poor and makes tracing down the passages he cites an overly complex chore.
\end{footnotes}
the Psalms equates the apostles and the hours: 264

[14] ... Ἐκλέλοιπεν ὅσιος. Τὸ ὡρολόγιον τῶν ἀποστόλων ἑκολόβοσε. Τὴν δωδεκάωρον ἠμέραν τῶν μαθητῶν ἐποίησε. ... ὒδεν καὶ ἑνδέκατος ὁ ἡμέρας ἐν ὧν φέρεται ὁ τῶν ἑνδέκα κατὰ τοῦ δωδεκάτου ὠλυλυγμός, ...

[14] ... There is no righteous man. [Judas] has maimed the clock (ὡρολογιόν) of the Apostles. Of the disciples’ twelve-hour (δωδεκάωρον) day he has made a day of eleven hours. ... And for that reason is it in the eleventh psalm that the Eleven lament over the Twelfth.

[Asterius, Homilies on the Psalms, XI.2.14] 265

The imagery of the clock hints at a connection between the hours and the apostles. St. Ambrose (340-397 CE; born in Trier) 266 is less explicit than Asterius, but the connection is evident nonetheless.

Ergo si dies totum tempus est mundi, habet utique etiam in saeculis horas suas aut ipsa saecula horae sunt. Horae autem diei duodecim sunt. Unde bene in mysterio dies Christus, cuius apostoli duodecim sunt. Qui caelesti lumine distinctis in se gratiae vicibus refulerunt.

If the whole duration of the world is one day, then certainly it counts its hours by centuries: in other words, the centuries are its hours. Now there are twelve hours in the day; and in the mystical sense the day is indeed Christ. He has his twelve apostles, shining with heavenly light, in whom grace has its separate phases.

[St. Ambrose, Exp. Luc. VII.222] 267

Here the hours have several meanings, referring variously to ages of the world, parts of the day, and, by association with Jesus who represents the day, to the Apostles. St.

264 BNP Online s.v. ‘Asterius §2 Sophis from Cappadocia’. N.B. His Homilies on the Psalms (discovered in 1935, edited in 1956) are of disputed origin. They do not quite accord with the views presented in his other works and merit further analysis to determine their nature.

265 Text of Richard (1956) ad loc. Translation of Danéliou (1963:124). Danéliou (1963:124 n.1) notes the existence of sundials featuring the signs of the Zodiac or the heads of the gods and suggest that Asterius is referring to a similarly ornamented dial featuring the heads of the apostles.

266 BNP Online s.v. ‘Ambrosius’.

Augustine (354-430 CE; born Thagaste, N. Africa)\textsuperscript{268} is more explicit:

… non potuerunt penetrare altitudinem diei, cujus Apostoli duodecim horae fulgentes.

*They were not able to reach the height of the day of which the apostles are the twelve dazzling hours.*

[Augustine, *Ex. Ps.* 55.5 (*Patrologia Latina* 36, 650A)]\textsuperscript{269}

He states here quite clearly that the Apostles represent the twelve hours of the day.

Building upon this idea is a passage from Zeno of Verona (bishop of Verona; *fl.* c. 370 CE):\textsuperscript{270}

[4] … Iesu Christi … qui vere aeternus est ac sine nocte dies; cui duodecim horae in apostolis, duodecim menses servient in prophetis; …

*Christ is the eternal day which truly has no end, and at its service are twelve hours, the apostles, and twelve months, the prophets.*

[Zeno of Verona, *Tract.* II.45 (Mignei) = *Tract.* I.33.4 (Löfstedt)]\textsuperscript{271}

As among pagans who would reference the Zodiac or the Pantheon, associations here can be drawn in two ways, namely to the apostles or to the prophets. Methodius of Olympus (bishop of Olympus; lived late 3\textsuperscript{rd} century CE - early 4\textsuperscript{th} century CE)\textsuperscript{272} presents slightly different imagery:

[XI.3] … die Reihe der Apostel nach den Stunden des Tages zusammengestellt, heißt der geistige Tag, nämlich der Kirche …

*… the body of apostles, corresponding to the hours of the day, is called the spiritual day, the Church …*

\textsuperscript{268} BNP Online s.v. ‘Augustinus, Aurelius (Augustine)’.

\textsuperscript{269} Text of PLD, *ad loc.* Translation of Danéliou (1963:125).

\textsuperscript{270} BNP Online s.v. ‘Zeno of Verona’.


\textsuperscript{272} BNP Online s.v. ‘Methodius’.
Although the twelve Apostles still represent the twelve hours of the day, they serve as constituent parts of the church rather than Jesus. Hippolytus (Presbyter in Rome; fl. early 3rd CE) presents a very brief allegory of Jesus instructing the Apostles to serve as the hours:

He [the Saviour], the sun, once he had risen from the womb of the earth, showed the twelve apostles to be, as it were, twelve hours: for it is through them that the day shall be made known … And because day, sun, year were Christ, the apostles must be called hours and months.

Of all these passages that Danéliou presents, he notes that none can be identified as the originator of this tradition; instead, he takes them as representative of a broader pre-existing cultural conception. The astrological (and temporal) associations of the apostles originated in artwork, brought about by the catalyst of Jewish-Hellenistic interaction. Rabbis drew parallels between the signs of the zodiac and the patriarchs and Philo added to this a cosmic dimension. The earliest Christians assigned to Jesus the symbolism of the day or the year, with the apostles as the constituent hours or

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273 English translation from Danéliou (1963:125). German translation from Bonwetsch (1917), ad loc. This portion of Methodius’ text survives only in Old Church Slavonic. Bonwetsch supplies the Greek text where preserved and a German translation elsewhere. The German is presented here, for it is closer to the original than Danéliou’s fourth-degree translation (Greek → Slavonic → German → French → English).

274 Translation of Danéliou (1963:126). No Greek is provided, as the text is preserved only in Armenian and Georgian (Brière-Mariès-Mercier 1954: ad loc.).


277 Danéliou (1963:132) notes zodiacal representation in synagogues going back to the 1st century BCE.

278 Danéliou (1963:135).
months. Different sects built upon these ideas to various degrees.\textsuperscript{279}

Despite the fact that astrology seems to run counter to fundamental tenets of Christian doctrine, Hegedus, in his conclusions, categorizes all uses of astrology by Christians as ‘soft’, in that they afford their adherents at least partial freewill.\textsuperscript{281} In approaching the reasons for the integration of astrological and Christian practices, there is a danger of adding more complexity than the ancients saw. It could well be that the laypeople combined these two traditions because that is what was done and accepted at certain times and in certain places. Equally, though, they may have made a conscious decision to take on these pagan practices in a display of Christianity’s triumph over them. No one interpretation can account for all cases.

Likewise, while it is possible to suggest notions of what hours represented, such as an indication of whom to offer a prayer for the soul of the deceased, the exact connotations of each hour or the tutelary apostle assigned to each hour are more elusive. Definitive interpretations of such systems of twelve members are now lost, difficult to discern, or have little basis in rational thought.\textsuperscript{282} Thus, we have neither the materials, nor the means, nor the perspective to offer definitive interpretations. At best, it can be argued that the evidence available indicates that dodecamerous systems are grounded in astrological thought.\textsuperscript{283}

\footnotesize

\textsuperscript{279} Danéliou (1963:135).

\textsuperscript{280} Danéliou (1963:135).

\textsuperscript{281} Hegedus (2007:372-373). By contrast, ‘hard’ astrology would imply complete determinism.

\textsuperscript{282} Collins (1984:1285).

\textsuperscript{283} Collins (1984:1286).
Conclusions

By the time of Christianity’s acceptance by Constantine, the concepts of chronocrators and tutelars are well established. I have already demonstrated that these notions serve as the basis for interpretation of pagan epitaphs that record *horae*. The Christian sample is no different. What changes here are those who serve in these roles. Whereas previously the signs of the zodiac or the gods of the pantheon were associated with the hours and, on the basis of an individual’s time of death, were connected with their rebirth into the afterlife, in the Christian period it is the apostles that take on these duties.

The phenomenon of Christianization is well attested. Roman hero worship, for example, gave way to the Christian veneration of saints. The development of the Canonical Hours of prayer serves to illustrate the way in which mundane aspects of Roman life, such as the cardinal divisions of time, could take on great religious import. Similarly, early Patristic and heretical writings give a sense of how other systems were appropriated and integrated to varying degrees and with varying success into Christian practice. In these texts are manifest the evolution of pagan concepts such as the assignation of divinities to govern the limbs of the body, the times of the day, and moments of birth.

Whereas in the pagan record the connections were more tenuous and the interpretation relied more on postulation and extrapolation, here the texts are explicit: the apostles *are* the hours, death *is* rebirth, the apostles *do* govern rebirth. These associations serve to strengthen the interpretation presented for the pagan tradition of recording *horae*. Thus, I argue that the processes that began in the late republic, after Rome entered the
Greek world and first encountered the concepts of finite divisions of the day and
genethlialogical horoscopes, achieve their culmination in the Christian period. References
to *horae*, I contend, which serve first as genethlialogical horoscopes of the afterlife under
the tutelage of pagan deities, here maintain their character, but undergo a conversion,
much as the Roman empire does, and take on the theology of their new religion.
Conclusions and Recommendations for Further Study

The preceding chapters have identified a heretofore unattested commemorative practice from classical antiquity. While epitaphs recording hours have been documented in considerable numbers over the past few centuries, no one has ever taken the time to study them in detail. Although at first glance they seem little more than a curiosity and, as such, undeserving of scholarly attention, careful study reveals that they can indeed further the modern understanding of antiquity.

The typology described features two classes of inscriptions that record numerical quantities of *horae*, those that contain durations and those that contain points in time. Such inscriptions commemorated people of all ages and all social classes. These epitaphs were set up throughout the entire Latin-speaking part of the Roman Empire, with centers of concentration at Rome and its environs and in North Africa. The inscriptions date to the first-sixth centuries CE.

In all cases the figures of hours recorded function primarily as indications of the time of death. Thus, there is no cause for alarm when seeing precise figures of hours recorded following uncertain figures of years. In some cases, *horae* may serve a secondary role in contributing to durations by noting the final fraction of a day.

The earliest examples date to the early Principate when the practices of inscribing epitaphs and of recording ages were gaining prominence. At this time, ideas concerning the apportionment of time and astrological practice, which had come to Rome in the late Republic, were also becoming more ingrained in Roman thought. Hours, though not of importance in official records, such as the registers of birth, were crucial in casting the perennially-popular genethlialogical horoscopes. Thus, common Romans had a reason to
be mindful of their times of birth. In viewing death as a rebirth into the afterlife, the hour of death becomes significant as well.

Much as a genethlialogical horoscope sought to divine information about one’s life on the basis of the planetary configuration at the moment of birth, I argue that these epitaphs did likewise for the afterlife on the basis of the moment of death. As well, hours could serve as an indication of which divinity would be the tutelar of the deceased in the afterlife. This practice is paralleled in the assignation of tutelars to the months of the year.

As Christianity gained acceptance, these earlier pagan connotations of horae undergo a Christianization. Whereas previously the hours had connotations of the pantheon and the Zodiac, they take on associations of the Apostles. Such a shift in meaning is part of a broader trend that is well documented in early patristic and heretical writings.

Ultimately, as one of the constraints of an exercise such as this is the timeframe within which the work must be completed, some avenues of inquiry must by necessity remain unexplored. Studying the Greek inscriptions that record hours would have provided a basis of comparison between Eastern and Western commemorative practice, but it would have required too great an effort in order to amass a corpus. Studying the demographics of those commemorating and commemorated may yet prove fruitful, but for present purposes an analysis of ages and the identification of pagan and Christian grouping proved sufficient. Searching for references to non-numeric indications of time may further corroborate the means of accounting for aberrances in the distribution of the figures of horae inscribed. It may be possible to date a much greater percentage of these inscriptions, though such an endeavor would require a great committment of time and
careful training. Even so, it may prove unfeasible. Finally, a more thorough study of literature on astrology, horoscopy, and the afterlife could bolster the interpretations of Chapters 2 and 3.

Thus, in trying to limit the scope of the project so as to remain manageable, several questions raised are left unanswered. However, those that have been addressed are significant and succeed in demonstrating that the recording of *horae* in Roman funerary inscriptions was a widespread, longstanding, and meaningful practice.
Works Cited


Inscriptions. Milan: Cisalpino-Goliardica.


Appendices

Appendix I – Falsae vel Alienae

Of the inscriptions in the dataset, thirty-one are flagged by the CIL\textsuperscript{284} and one by the IG as being falsae vel alienae.\textsuperscript{285} Fortunately, most fall into the latter category, namely, those inscriptions inadvertently attributed to the wrong location as a result of having been moved; however, some do receive the former designation, flagging them as forgeries. Not all of the falsae have been removed from the dataset. In cases where falsae were not discarded, explanations are given.

A. Falsae Removed from the Dataset

1. CIL 06, *01454 = CLE 00400
2. CIL 06, *02060 (p 254*) = CIL 06, 19804

These two inscriptions are marked as Ligorian forgeries. For the second of these, the CIL acknowledges that it records the same inscription elsewhere as genuine.\textsuperscript{286}

3. CIL 06, *03312 = CIL 06, 10824 (p 3507)

This inscription is flagged as a forgery, likely from 1647; again, the CIL

\footnote{284}{This figure of thirty-one refers to records returned by the EDCS. One of these records is flagged twice in the CIL bringing the total to thirty-two.}

\footnote{285}{These sections generally – though not as a rule – appear at the beginnings of their respective volumes; in CIL VI, for instance, Part V is dedicated to these inscriptions. The CIL and IG enumerate the inscriptions comprising these lists by a different counting than that employed in the remainder of each volume. All such inscriptions are distinguished from the ‘normal’ inscriptions by an asterisk prefixed to their catalogue numbers.}

\footnote{286}{CIL\textsuperscript{ad loc.} and esp. VI.V p.254.}
acknowledges that the same inscription is listed elsewhere as being genuine.\textsuperscript{287}

4. CIL 10, *01089,130  = CIL 06, 21900

5. CIL 10, *01089,193  = CIL 06, 26927 = IMCCatania 00487  
   = AE 1992, +00092

These two inscriptions were also originally set up in Rome and later moved to Sicily.\textsuperscript{288} These however are convincing forgeries.\textsuperscript{289}

\section*{B. \textit{Falsae} Not Removed from the Dataset}

1. CIL 09, *00259  = Allifae 00189

Flagged as a possible copy.\textsuperscript{290}

2. CIL 12, *00068,2c (cf. C.9, below)  = CIL 06, 02309 (p 3318) = CIL 06, 22385  
   = CIL 10, *01045,5 = AE 2006, +00221

Inscriptions catalogued as CIL 12, *00068,2 are copies of genuine inscriptions.\textsuperscript{291}

The EDCS returned this specific reference as part of a record that includes the inscription it copies; hence, the record was kept in the dataset.

3. IG-14, *00191  = CIL 06, 10096 (p 3492, 3906)  
   = CIL 01, 01214 (p 970) = CLE 00055  
   = D 05213 = ILLRP 00803 = AE 1997, +00160

\footnotesize
\begin{itemize}
\item \textsuperscript{287} CIL \textit{ad loc}.
\item \textsuperscript{288} CIL \textit{ad loc}.
\item \textsuperscript{289} \textit{Ibid.} “Sequuntur falsae eiusdem generis, descriptae pleraque ex archetypis genuinis.”
\item \textsuperscript{290} CIL \textit{ad loc}.
\item \textsuperscript{291} CIL \textit{ad loc}.
\end{itemize}
The IG inscription is a copy of the inscription recorded in the CIL.\textsuperscript{292} As the copy and the original are both in the same record, it was kept in the dataset.

C. Alienae

1. CIL 05, *00429,023* = CIL 06, 02772 (p 3370) = CIL 06, 32660
2. CIL 05, *00429,093 = CIL 06, 18174
3. CIL 05, *00429,098* = CIL 06, 03610 = CIL 06, 20611
4. CIL 05, *00429,113* = CIL 06, 07956 = ICUR-08, 23509
5. CIL 05, *00429,233 = CIL 05, 03143 = CLE 01120

These five inscriptions are collected under the grouping of CIL 05, *00429, which refers to a collection of inscriptions mistakenly attributed to Verona. Those with terminal asterisks are of uncertain provenance, despite being catalogued in CIL 06; the remainder were originally set up at Rome.\textsuperscript{293}

6. CIL 09, *00074 = CIL 06, 24262

An inscription moved from Rome.\textsuperscript{294}

7. CIL 09, *00632,7 = CIL 06, 18318 = ICUR-08, 22456

Moved from its original location in Rome.\textsuperscript{295}

8. CIL 10, *00771,2 = CIL 06, 26640

\textsuperscript{292} IG \textit{ad loc.}
\textsuperscript{293} CIL \textit{ad loc.}
\textsuperscript{294} CIL \textit{ad loc.}
\textsuperscript{295} CIL \textit{ad loc.}
Moved from Rome.  

9. CIL 10, *01045,5 (cf. B.2, above) = CIL 06, 02309 (p 3318) = CIL 06, 22385  
= CIL 12, *00068,2c = AE 2006, +00221

Moved from Rome.

10. CIL 10, *01088,024 = CIL 06, 11569
11. CIL 10, *01088,030 = CIL 06, 11858 = IMCCatania 00055
12. CIL 10, *01088,062 = CIL 06, 13166 = IMCCatania 00272
13. CIL 10, *01088,255 = CIL 06, 23058
14. CIL 10, *01088,265 = CIL 06, 05714
15. CIL 10, *01088,383 = CIL 06, 29151

These six inscriptions catalogued under CIL 10, *01088 are all inscriptions from Rome that were brought to Sicily. Although they are all thought to be genuine, some specimens had been lost by the time CIL 10 was compiled and as such, the editors relied on other volumes for their information.

16. CIL 11, *00078,24 = CIL 06, 21232

One of a group of inscriptions moved from Rome and used to adorn a library.

17. CIL 11, *00101,071 = CIL 06, 16767
18. CIL 11, *00101,118 = CIL 06, 23448

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296 CIL ad loc.
297 CIL ad loc.
298 CIL ad loc.
299 Ibid.
300 CIL ad loc.
19. CIL 11, *00101,127 = CIL 06, 24388

Inscriptions catalogued under CIL 11, *00101 come from Rome.\textsuperscript{301}

20. CIL 11, *00103,5 = CIL 06, 20786

21. CIL 11, *00104,2 = CIL 06, 09938 (p 3471) = CLE 00989

22. CIL 11, *00124,4 = CIL 06, 28239 = CLE 00447 (p 855)

These three inscriptions also come from Rome.\textsuperscript{302}

23. CIL 11, *00250,2c = CIL 10, 03547

An inscription originally set up in Latium and Campania.\textsuperscript{303}

24. CIL 11, *00259,103 = CIL 06, 10784

This inscription was taken from Rome in 1740/1.\textsuperscript{304}

25. CIL 14, *00180a12 = CIL 06, 21122

Yet another inscription moved from Rome.\textsuperscript{305}

\textsuperscript{301} CIL \textit{ad loc}.

\textsuperscript{302} CIL \textit{ad loc}.

\textsuperscript{303} CIL \textit{ad loc}.

\textsuperscript{304} CIL \textit{ad loc}.

\textsuperscript{305} CIL \textit{ad loc}.
# Appendix II – Distribution of Inscriptions by Province

*N.B. Provinces are as returned by the EDCS.*

<table>
<thead>
<tr>
<th>Province</th>
<th>Epitaphs w/ horae</th>
<th>All inscriptions from province</th>
<th>Epitaphs w/ horae as a percentage of all inscriptions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Africa</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Africa Proconsularis</td>
<td>131</td>
<td>30,867</td>
<td>0.424%</td>
</tr>
<tr>
<td>Mauretania Caesariensis</td>
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<td><strong>Asia</strong></td>
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<td></td>
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<tr>
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</tr>
<tr>
<td>Aemilia / Regio VIII</td>
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</tr>
<tr>
<td>Apulia et Calabria / Regio II</td>
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<tr>
<td>Bruttium et Lucania / Regio III</td>
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<td>Samnium / Regio IV</td>
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<td><strong>Grand Total</strong></td>
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### Appendix III – Distribution of Inscriptions by City

**N.B.** Locations are as returned by the EDCS.

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<thead>
<tr>
<th>Location</th>
<th>Number of Inscriptions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Achaia</strong></td>
<td>1</td>
</tr>
<tr>
<td>Kyperisso / Caenopolis</td>
<td>1</td>
</tr>
<tr>
<td><strong>Aemilia / Regio VIII</strong></td>
<td>7</td>
</tr>
<tr>
<td>Boncellino di Bagnacavallo</td>
<td>1</td>
</tr>
<tr>
<td>Cesena / Caesena</td>
<td>1</td>
</tr>
<tr>
<td>Forli / Forum Livii</td>
<td>1</td>
</tr>
<tr>
<td>Ravenna</td>
<td>2</td>
</tr>
<tr>
<td>Rimini / Ariminum</td>
<td>2</td>
</tr>
<tr>
<td><strong>Africa proconsularis</strong></td>
<td>131</td>
</tr>
<tr>
<td>?</td>
<td>1</td>
</tr>
<tr>
<td>Ad Duwayrat / Uccula</td>
<td>1</td>
</tr>
<tr>
<td>Ain Jannet / Totia</td>
<td>1</td>
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Appendix IV – Datable Inscriptions

Literary/Poetic Uses

1. **22 BCE/6 CE/32 CE**

   *CIL 10, 06785 = CLE 01189 = ILMN-01, 00611 – Latium et Campania / Regio I*  
   *(Ventotene, Isola / Pandateria)*

   Reliquiae cineris tumulo maniâdata quiescun(t) Aug(usti) lib(erte) sacro hoc tibi Metro[b]ie huc non dura colu Clotho decrevit in | annis ter decies quinos degere quem voluit | praeâuit hic longum tibi Pandotira per aevom(!) | providaque in melius iura dedit populo | plena bono mens aequa fuit non aspera lingu(a) | inculpata fides innocuusque pudor | nullus fulgorem valuit decerperere livor | cons[tit]it ad finem ultimaque hora nitor | te tua natorum deflet pia turba tuorum | conse[n]uque pari turba piata gemit | esse tibi credas omnes de morte parentes | usque aequâlis maior in ora fuit | eminat in luctus prima omnium Iuliaconiunx | per quem si fas est vivis in Elysium | decessit X K(alends) Decem(bres) L(ucio) Ar(runo) T(ito) Flavio Bass[o]c(n)s(ulibus)

2. **300 CE**

   *CIL 08, 20277 = ILCV 01570 (add) = CLE 01977 – Mauretania Caesariensis (Ain el Kebira / Satafs)*

   Memoriae Aeliae Secundulae | funeri mu< Lê>pita quid(e)m condigna iam misimus omnes | insuper ar(a)equ(e) deposit(a)e Secundulae matr(i) | lapideam placuit nobis atponere mensam | in qua magna eius memoranties plurima facta | dum cibi ponuntur calices(q(u)e) et copertae | vulnus ut sanetur nos rod(ens) pectore saevum | libenter fabul(as) dum sera reddimus hora | castae matr(i) bonae laudes(q(u)e) vetula dormit | ipsa [quae] nutri(t)iaces et sobria [e] semper | v(ixit) annum LXV a(nno) p(rovincie) CCLX Statuena Iulia fe[cit]

3. **612 CE**

   *ICUR-02, 04159 – Roma*

   Vita hominum brevis est certa hanc determinat hora | sed vitae aeternae inde paratur iter | quo indecora aut rursus peritura videntur | sed pulchrum atque decens iam sine fine manet | dicigitur quid mors stimulis agitatis iniquis | quid fremis incassum quid furbunda geris | commoda nulla tibi poterunt tua facta referre | nec prodesse potest impetus iste tibi | Gregorii semper monita atque exempla magistri | vita operae ac dignis moribus iste sequens | quo hunc terrere putas sunt huius maxima vota | mittere ad astra animam reddere corpus humo | saucia multipli si quidem nam membra dolore | rursus in antiquo pulvere versa manent | quaæ coniuncta animae stabilito in corpore surgant | ad vitam aeternam te perune magis | sancta fides merito vitae clementia patris | spem certam hanc famulos iussit habere suos | hic requiescit Bonifatius Iunior qui sedet annos V menses VIII dies XII | depositus oct(avum) idus Mai{l}(as) imperante dom(ino) n(ostro) Heraclio […] anno eius II
Durations

1. 163 CE
   
   *CIL 06, 10743 – Roma*
   
   T(ITO) AELIO MYRONI | FEC(IT) AURELIAE | SATURNINAE B(ENE) M(ERENTI) | VIX(IT) ANN(OS) XXX M(ENSES) VI | HORAS VIII IN | VIII IDUS NOVEMBRES | M(ARCO) PONTIO LAELIANO | A(ULO) IUNIO PASTORE CO(N)S(ULIBUS)

2. 211 CE
   
   *CIL 14, 02257 = CIL 06, 03734 (p 3007) = CIL 06, 31058 = ILCV +02598 = ICUR-05, 15378 – Roma*
   
   VICTORIAE AETER(NAE) | D(OMINI) N(OSTRI) IMP(ERATORIS) CAES(ARIS) MARC(I) | AURELI [[[ANTONINI]]] | PII FELIC(IS) AUG(USTI) PONTI|F(ICIS)] | MAXIMI TRIB(UNICIA) POT(ESTATE) II[I] | CO(N)S(ULIBUS) III P(ATRIAE) P(ATRIAE) DIVI SEVERI | NEPOTIS | LEG(iO) II PA[R]THICA | ANTONIANA P(IA) | F(ELIX) F(IDEI) AET(ERNA) DEVOTA NU[MINI] [MAIESTATI]Q(UE) E]IUS || EUTYCIAN(A)E <Q=O>U(A)E XIIT ANNIS XXV ME(N)SES VI (H)ORAS V BENE | M(ERENTI IN PACE

3. 319 CE
   
   *CIL 08, 21479 = ILCV 02791 – Mauretania Caesariensis (Amoura / Sufasar)*
   
   BONA MEMORIA EMMA ET FILIAE EIUS VI{C}XIT ANNIS(!) XVIII MENSES | DUO DIES V (H)ORAS SEPT(E)M | ET MORITUR DI{A}E K(A)E MA{I}AS P(ROVINCIÆ) CCLXXVIII

4. 345 CE
   
   *IAM-02-01, 00016 = ILCV 01470 = ILM 00020 = AE 1912, 00001 = AE 1912, 00009 = AE 1916, +00100 – Mauretania Tingitana (Tanger / Tangier / Tingis)*
   
   AURELIA SABINA ANCILLA | C(H)RESTI XIX|S IT PL(UIS) M(I)NUS | ANNIS XXIII ME(NSIBUS) V DI(EBUS) XIII | (H)OR(IS) VIIII FE(LIX) IN PACE REQUIET | AMANTIO ET ALBINO CONSS(LIBUS)

5. 378 CE
   
   *CIL 13, 02798 = ILCV 02814 – Lugudunensis (Autun / Augustodunum)*
   
   MEMORIAE AEternae | QUIETAE QUae vixit ANNI I D(IES) III | H(ORAS) VIII DEcessit VIII K(A)E KAL(ENdAS) NOV(EMBRES) | VALENTE VI ET VALENTINIANO II CONSS(ULIBUS)

6. 404 CE
   
   *BCTH-1910-CCXVII – Numidia (Sour El Ghozlane / Aumale)*
   
   D(IS) M(ANIBUS) S(ACRUM) | HIC ET EGO SUM POSITUS | PUELLAENILUS ASTUANTIUS | PUELLAENI LUCIANI FILIUS VIXIT ANNIS VII D(EBUS) III | HORAS VII PUELLAENIUS LUCIANUS FILIO KARISSIMO | F(I)D(ELIS) [ANNO] P(ROVINCIÆ) CCX

7. 404 CE
   
   *CIL 06, 09313 = ILCV +00598 = ICUR-02, 04852*
Hic requiescit in pace [...] | qui vixit annos XXXIII m[enses … dies […] XV (h)orae VI recessit [die 3] | do(mino) Honorio Aug(usto) V[...] cons(ule) […] | cub<in=equaria hunc tu[mulum …] | posuit

**Points in Time**

1. **43 CE**

*CIL 10, 04881 = D 08530 = Venafrum 00047 – Samnium / Regio IV (Venafro / Venafrum)*

C(ai) Herennio C(ai) f(ilio) | Ter(etina) Melai | aerilii IIvir(o) | L(ucio) Nonio

Asprenate co(n)s(ule) | III non(as) sept(embres) h(oras) X natus est | A(ulo)

Gabino Secundo co(n)s(ule) | III non(as) sept(embres) h(oras) X moritu[r] | Melanta filio

2. **126 CE**

*AE 1942/43, 00048 = AE 1950, +00163 = AE 1955, +00201 – Africa proconsularis (Souani ed Adhari / Sawani al Adhari / Themetra)*

Memoria Vic(torini) im pace | marture professerum octav(um) idus | Mai(a)s

<De>ie solis (h)ora | octava pr(ovinciae) CC[LI]XXI

3. **260-279 CE**

*AE 1982, 00985 – Mauretania Caesariensis (Tipaza / Tefessad / Tipasa)*

Dies XIII[.] recessit III no[nas] | Maias (h)ora noctis […] | dies Lun(a)e pr(ovinciae) CC[XXII]

4. **364 CE**

*ICUR-06, 15587 = ILCV 04377 (em) – Roma*

Puer natus | Divo Ioviano Aug(usto) et | Varrionano co(n)s(ulibus) | (h)ora noctis III | in vi(xit) VIII idus Ma[dias] | die Saturnis Luna vi<De>G-esima | si<De>no Apiorno nomine Simplicius

5. **392 CE**

*CIL 09, 06192 = AE 1981, 00251 = ILCV 00582 (add) = ERCanosa 00103 = AE 2002, +00367 – Apulia et Calabria / Regio II (Canosa di Puglia / Canusium)*

Post(t) consulatum d(omini) n(ostri) arcadi | Aug(usto) et Flavi Rufini

Vv(irorum) cc(larissimorum) con(ssulum) deputus Brizinus Maior procurator defun(t)i(um) | die Lunis IX Ka(lendans) Iunias (h)or[ae] diei secunda vixit plus | minus annos XLVII

6. **400 CE**

*CIL 06, 09161 (p 3469) = ILCV 00693 (add) = ICUR-01, 01463 (p 490) – Roma*

Post] consulatum F(lavi) Stilichonis | […]Secundo cc(onsulibus) deputus Puer […] | […] Helias argentario septimu[s] […] | […] Kal(endans) No<in=equaria die <in=minibus die <in=en]eris (h)ora quarta […] | […] qui <in=minibus die <in=en]nt annis triginta et quinque et dies […] viginti et tres bene merenti in pace
7. 419 CE

CIL 05, 06227 = AE 1994, +00741 – Transpadana / Regio XI (Milano / Mediolanum)
IN S(A)ECU[LO ...] | (H)ORA NOC[TIS ...] | FL(AVIO) MON(AXIO) ET PLINTA
CO(N)S(ULIBUS) | V K(ALENDAS) OCTO(BRES)

8. 509 CE

CIL 08, 02013 (p 2731) = CIL 08, 16516 = ILCV +0043 = ILCV 01385 – Africa proconsularis (Tebessa / Theveste)
AN[NOS V] | MENSES V DIES [XXV] | [NAT]US EST ANN(O) VII DO(MI)N(I) N(OSTRI)
RE[GIS TRA][SA]MUNDI IIII Non(as) Febr(u)ari[as] | ET RECESSIT ANN(O) XII VII
KAL(EN)DS | AUGUSTAS (H)ORA VIII SABBATORUM DI[E]

9. 926 CE

IHC 00254 (p 2,97) – Hispania citerior (Oviedo)
HIC REQUIESCIT FAMULA DEI URRACA REGINA ET CONFAMULA | UXOR DOMINI RANIMIRI
PRINCIPIS OBIIT DIE SECUNDA FERIA | HORA XI VIII K(A)L(En)D(A)S IULIAS IN (A)ERA
DCCCCLXIII

10. 1039 CE

IHC 00258 (p 2,97) – Hispania citerior (Oviedo)
EN QUEM CERNIS CAVEA SAXA TEGIT COMPAGO SACRA | HIC DILECTA DEO RECUBANS
TARAISA CHRISTO DICATA | PROLES VEREMUNDI REGIS ET GELOYRAE REGINAE | GENERI
ORTA CLARA PARENTATU CLARIOR ET MERITO | VITAM DUXIT PRAECLARAM UT CONTINET
NORMA | HANC IMITARE VELIS SI BONUS ESSE CUPIS | VEL SI OBIIT SUB DIE VII KAL(EN)DS
MA{GI}AS FERIA IIII | HORA MEDIAE NOCTIS (A)ERA MLXXVII POST PERACTA |
AETATE SAECDLI PORRECTA PER ORDINE(MI) MUNDI SEXTA | DA CHRISTE QUAESO VENIAM
PARCE PRECOR AMEN
Appendix V – Full Text of the *Menologia Rustica*

**Menologium rusticum Colotianum**

CIL 06, 02305 = CIL 06, 32503 = CIL 01, p 0280 = InscrIt-13-02, 00047 = ILMN-01, 00064 = D 08745 = RICIS-02, 00501/0219

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Menologium rusticum Vallense

CIL 06, 02306 = CIL 06, 32504 = CIL 01, p 0280 = InscrIt-13-02, 00048 = AE 2004, +00011

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Appendix VI – Concordance of Inscriptions

N.B. Citations are as per the EDCS. The following symbols are used:

+ bibliographic information
* falsae vel alienae
(add) addition to earlier publication
(em) emendation of earlier publication

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AII 00572

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BCTH-1930/31-144
BCTH-1932/33-310
BCTH-1950-84
BCTH-1950-85
BCTH-1970-268
BCTH-1970-286
BCTH-1970-305
BCTH-1981-365

CAG
CAG-25/90, p 248
CAG-26, p 699

Caro
Caro 00092

CEACelio
CEACelio 00133
CEACelio 00150
CEACelio 00238
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CECapitol
CECapitol 00092
CECapitol 00111
CECapitol 00141
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CEPini
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Cherchel
Cherchel-02, 00065

CICBardo
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CIL
CIL 01, 01214 (p 970)
CIL 01, 01219 (p 970)
CIL 02, 01220
CIL 02, 01413
CIL 02, 03326 (p 949)
CIL 02, 04583 (p 911)
CIL 02, 05074
CIL 02-05, 01055
CIL 02-07, 00052
CIL 02-07, 00389
CIL 02-14-01, 00549
CIL 03, 00423 (p 978)
CIL 03, 00492
<table>
<thead>
<tr>
<th>Code</th>
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<tbody>
<tr>
<td>CIL 03, 02127a</td>
<td>p 1509</td>
</tr>
<tr>
<td>CIL 03, 02609</td>
<td>p 1032, 1037, 1635</td>
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<td>CIL 03, 06360</td>
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<td>CIL 03, 09632</td>
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<td>CIL 06, 18004 (p 3521, 3914)</td>
<td>CIL 06, 22463</td>
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<td>CIL 06, 22590 (p 3528)</td>
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<td>CIL 06, 22629</td>
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<tr>
<td>CIL 06, 18185a (p 3522)</td>
<td>CIL 06, 22692</td>
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<tr>
<td>CIL 06, 18227</td>
<td>CIL 06, 22712 (p 3528)</td>
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<td>CIL 06, 23475 (p 3529)</td>
</tr>
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<td>CIL 06, 18817 (p 3523, 3915)</td>
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</tr>
<tr>
<td>CIL 06, 19229</td>
<td>CIL 06, 23823 (p 3529)</td>
</tr>
<tr>
<td>CIL 06, 19385 (p 3523)</td>
<td>CIL 06, 23882</td>
</tr>
<tr>
<td>CIL 06, 19428 (p 3523)</td>
<td>CIL 06, 23977 (p 3429, 3530)</td>
</tr>
<tr>
<td>CIL 06, 19646</td>
<td>CIL 06, 24033</td>
</tr>
<tr>
<td>CIL 06, 19683 (p 3524)</td>
<td>CIL 06, 24038</td>
</tr>
<tr>
<td>CIL 06, 19701</td>
<td>CIL 06, 24054</td>
</tr>
<tr>
<td>CIL 06, 19720</td>
<td>CIL 06, 24243 (p 3917)</td>
</tr>
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<td>CIL 06, 24251</td>
</tr>
<tr>
<td>CIL 06, 19835</td>
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</tr>
<tr>
<td>CIL 06, 20156</td>
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</tr>
<tr>
<td>CIL 06, 20280 (p 3431)</td>
<td>CIL 06, 24362</td>
</tr>
<tr>
<td>CIL 06, 20460 (p 3915)</td>
<td>CIL 06, 24388</td>
</tr>
<tr>
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<td>CIL 06, 24389</td>
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<tr>
<td>CIL 06, 20532</td>
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</tr>
<tr>
<td>CIL 06, 20611</td>
<td>CIL 06, 24520 (p 3530)</td>
</tr>
<tr>
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<td>CIL 06, 24563 (p 3530, 3917)</td>
</tr>
<tr>
<td>CIL 06, 28644 (p 3535)</td>
<td>CIL 06, 36122</td>
</tr>
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<tr>
<td>CIL 06, 28892</td>
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<tr>
<td>CIL 06, 28923 (p 3536)</td>
<td>CIL 06, 36657</td>
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<td>CIL 06, 37098 (p 4817)</td>
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<td>CIL 06, 29011 (p 3536)</td>
<td>CIL 06, 37201</td>
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<tr>
<td>CIL 06, 29067 (p 3536)</td>
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<td>CIL 06, 29129 (p 3536)</td>
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<td>CIL 06, 30119 (p 3736)</td>
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<td>CIL 08, 01966 (p 1576)</td>
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<td>CIL 08, 01972 (p 1576)</td>
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<td>CIL 06, 34056 (p 4048)</td>
<td>CIL 08, 02013 (p 2731)</td>
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<td>CIL 11, *00101,127</td>
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<td>CIL 09, 02146 (p 696)</td>
<td>CIL 11, *00124,4</td>
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<td>CIL 11, *00250,2c</td>
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<td>CIL 09, 02184 (p 673)</td>
<td>CIL 11, *00259,103</td>
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EA-004523

**EAOR**
EAOR-00074  
EAOR-00045

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EE-08-01, 00088  
EE-08-01, 00733  
EE-09, 00490  
EE-09, 00698

**ELarino**
ELarino 00060

**Epigraphica**
Epigraphica-2009-282  
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**ERCanosa**
ERCanosa 00103

**FIM**
FIM p 051  
FIM p 108

**GLIStone**
GLIStone 00015  
GLIStone 00026

**GLISwedish**
GLISwedish 00001  
GLISwedish 00036  
GLISwedish 00168

**Habitus**
Habitus 00021

**HEp**
HEp-01, 00642  
HEp-03, 00393  
HEp-04, 00923

**Hild**
Hild 00230

**IAM**
IAM-02-01, 00016

**ICaRoma**
ICaRoma 00052  
ICaRoma 00073  
ICaRoma 00074

**ICI**
ICI-01, 00008  
ICI-06, 00036  
ICI-10, 00021  
ICI-11, 00026  
ICI-12, 00077

**ICMactar**
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Appendix VII – Catalogue of Inscriptions

N.B. This list is sorted alphabetically by province/region, then provenance, then corpus (as per the order in which corpora were returned for each record by the EDCS).

1. Achaia (Kyparissos / Caenopolis)
   CIL 03, 00492
   CLAUDIA PRISCA | VIXIT ANNOS DUO[S] | ET MENS(ES) III ET | H(ORAS) V S(EMISSEM?)

2. Aemilia / Regio VIII (Boncellino di Bagnacavallo)
   AE 1957, 00138
   D(IS) M(ANIBUS) | G(AI!O!) C() MANSUANIO CON[SORTIO OMNIB(US) DECU]RIONALIBUS
   ORNAMENT(US) DECORATO IIIIVIRO Q(UIN)N(O(QUENNALI) PAT(RONI) | COLLEGIORUM FAB(RUM) ET
   D(EN)D(ROPHORUM) PROCURATORI IUVENUM IOVIENSIMUM | QUI SUISS IMPENDI(US) CUNCTA CURIAE |
   SUAE CONCESSIT QUI VIXIT ANN(OS) LX | M(ENSES) XI D(IES) XV (H)O(RAS) II | FILIOS V NEPO(TES)
   IIII LIB(ERTOS) II | FIL(I) PATRI KARISSIMO

3. Aemilia / Regio VIII (Cesena / Caesena)
   CIL 11, 00569
   URBANIAE SABINAE | PUELLAE INNOCENTISS(IMAE) | V(IXIT) A(NNOS) XXI M(ENSES) XI D(IES)
   XII | H(ORAS) V | FABIUS CAPITO | CON(IUGI) CARISS(IMAE) ET INCOMPARABILI

4. Aemilia / Regio VIII (Forlì / Forum Livii)
   CIL 11, 00627 (p 1236) = CLE 00513
   C(AI) CLODI PAULINI | VIX(IT) ANN(OS) XXIII M(ENSES) VIII D(IES) X H(ORAS) VIII | CARPIS SI
   QUI [R]US(?) PAULUM HUC DEPONE LABOREM | CUR TANTUM PROPRI(US) NON EST MORA DUM
   <LE=II>G(AS) AUDI | LINGUA TUA VIVUM MITIQUE TUA VOCE LOQUENTEM | ORO LIBENS LIBENS
   R<ELE=III>G(AS) NE TAEDIO DUC(AS) AMICE | DUM VIXI V[ER]NI[SOS?] CANAVI CERAULES |
   IAM DOCTUS NOTUS ET NOCTIB(US) PERVIGILAVI | UT MIRO INGENIO SACR(A) SYMBAL(A)
   CONCREPUI | SET PRECOR UT MON[ES] AC DICI(S) CRUE LEC(IS) ECCE | PARCITE NON MISER[US] MISE[RI]
   INFERNS SIMPSONIA DIS PATER ACCIPIT | LAMENTA QUID PROSPUNT [...] I AM PRID[...] VENIENS(IS)

5. Aemilia / Regio VIII (Ravenna)
   CIL 11, 00143
   AELIAE FELICITATIS Miserae | QUAE VIXIT ANN(IS) | XXII MENSIBUS | IIII DieBUS IIII | HORS X |
   C(AIUS) TERENTIUS MAGNUS | CONIUGI INCOMPARABILI | VIVUS | POSUIT B(E)NE M(ERENTI)

6. Aemilia / Regio VIII (Ravenna)
   CIL 11, 00245
   D(IS) M(ANIBUS) | [AUR]ELI(AE)ヌヌヌヌ[...] | [DUL]CISS(IMAE) QUAE VIXIT[...] | [MEN]S(is) II DIIS
   IIII H(ORAS) [...] | [...] TIR<CI>(E) C(INARIUS) LEG(IONIS) PR(IMAE) I[TALICE] | [CUM] QUAE DUR(VIT)
   A[NN(OS)] [...] | [...] IIII MARITUR(S) [...] | [...] IUM VIVVS [...] | [...] DESIDE[RANTISSIMAE] | [...]
8. *Aemilia / Regio VIII* (Rimini / Ariminum)
   CIL 11, 00551 = CLE 01170 = AE 2000, +00018
   FUNERE NON AEQUO PUEER IMMATURUS OBIVI MARMOREISQUE MEIS HIS IACEO | TUMULIS NON
   POTUI PARVUS PUEERILEM IMPERE | IUVENTAM NEC VESTIRE MEAM | FLORE NOVO | FACIEM | NEC
   SENIOR CAPITI NIEVEO MUTARE CAPILLOS AT F ATI | VICTUS SORTE PUEER PERII HEU CRUDELE NEFAS
   QUAE | ME GENERAVERAT HORA HAEC EADEM VITAE TERMINUS HORA FUIT NON EGO QUOD PERII
   DOLEO SET(!) | PARVULUS INFANS QUOD CUM PLUS SAPERE IN SABEREM SPE M ERU DUBIAM SI VITA
   INCOLUMIS POTUISSET VINCERE FATA | CRESVIESSET <G=C> ENERIS | GLORIA MAGNAE MEI FORTUNAE
   IN | VISA EST SPESTRUTRAST PARENTES | MORS CUNCTA | ERIPUIT DIRA QUES HOMINUM

9. *Africa proconsularis (?)*
   AE 1996, 01790
   D(IS) M(AINIBUS) S(ACRUM) | M(ARCUS) CERVICIUS ANTONIANUS VIXIT MENSES | DECE(M) DIES II |
   HORIS VIII || O(SSA) T(UA) B(ENE) Q(UIESCANT) || T(ERRA) T(IBI) L(EVIS) (SIT)

10. *Africa proconsularis (Ad Duwayrat / Uccula)*
    AE 1973, 00618
    D(IS) M(ANIBUS) S(ACRUM) | M(ARCUS) ANNUS | CERER PIUS | VIXIT ANNIS | XLVI M(ENSIBUS) III
    D(IEBUS) XIII | h(ORIS) III

11. *Africa proconsularis (Ain Jannet / Totia)*
    AE 1997, 01591
    D(IS) M(AINIBUS) S(ACRUM) | P(UBLIUS) IULILUS S[...]| NUS MAXIM| NUS VIXIT A(NNUM) |
    MENSES III HORA(S) | IIII CAEMENTARIUS(;?) H(IC) S(ITUS)

12. *Africa proconsularis (Ain Taffaha)*
    CIL 08, 25840 = ILTun 01216
    D(IS) M(ANIBUS) S(ACRUM) | M(ARCUS) RUMICILIUS CÆTO P(IUS) VIXIT (AN)OS LXXV |
    M(ENSIBUS) X | D(IES) XV H(ORAS) XI CALCICIA | PRIMA MARITO BON(O) | M(EORIAE) F(ECIT) |
    L(OUM) S(IBI) E(T) S(UIS)

13. *Africa proconsularis (Aulodes)*
    AE 1973, 00595
    D(IS) M(ANIBUS) S(ACRUM) | QUINTUS FABRICIUS | R(UBLIUS) IULILUS | QUINTUS ANNIUS PIUS | VIXIT AN(NOS) XXII M(ENSIBUS) V H(ORAS) II | QUINTUS | FABRICIUS APR(ON)ANUS VET(ERANUS) |
    COH(ORTIS) I URB(ANAE) SIMUL SIBI ET | COMINIAE ROGATAE UXORI FECIT

14. *Africa proconsularis (Barud, Hanshir al / Thagumata)*
    AfrRom-10-02-680 = AE 1993, 01712 = AE 2003, +01934
    SEC[UNDINAE(?) F]ILIAE | OBSE[QUENTISSI]MAE | QUAE VIXIT [...](H)O(RAS?) LVII(!) | PRAY LIT[... |
    ET PRIMITIVA | PARENTES IN PACE | FECERUNT | PAX TECUM

15. *Africa proconsularis (Ben Dreje)*
    CIL 08, 23347
    D(IS) M(ANIBUS) S(ACRUM) | TARAUTIUS | VIXIT ANNIS XLIX M(ENSIBUS) | VIII D(IEBUS) VIII |
    H(ORAS) VI | H(IC) S(ITUS) E(ST)

16. *Africa proconsularis (Benzioun / Kef Bezioun / Kudiat el Batum / Hammam)*
    ILAlg-01, 00541a
    ZATTARA D(IS) M(ANIBUS) S(ACRUM) | QUINTUS ASMUNIUS QUINTIANUS | PIUS | VIXIT(IT) |
    AN(NOS) | XXXII M(ENSIBUS) [...] | D(IES) VI [H(ORAS) [...] | H(IC) [S(ITUS) E(ST)]]
17. *Africa proconsularis (Bir-Magra / Thibicae)*
   CIL 08, 00770 = CIL 08, 12225
   Felicula [Filia Teri]ii Sterceia[n] [Coniunx] MATER | Filiorum eorum | C(aius) Aedinius Sterceianus | Felicis Sterceiani filius | Pater filio iteratis la[critus] Fecit (iis) V(ixit)
   annos XXXV | M(enses) II d(ies) X (h)or(um) I h(ic) s(itus) e(st) | C(aius) Aedinius Felicis

18. *Africa proconsularis (Bou Djelida / Gens Bacchuiana)*
   CIL 08, 12338
   [S[...]] | [D]ecimius [S ...] | [... dieb(us)] XII h(oris) XX s(it) [t(i)bi] t(erra) l(evis)

19. *Africa proconsularis (Bou Idaria)*
   ILTun 00283 = AE 1938, 00048
   D(is) M(anibus) S(acrum) Luci|us Hostilius |Tertius Pius Vix(it) | Anno uno m(enibus) | VIII d(iebus) XXVI h(oris) I | Hostilius Ter|tius et Auidia Concessa | Parentes | dulcissimo | filio fecer|unt | BYZACIO

20. *Africa proconsularis (Carthago)*
   BCTh-1925-CLX = ILTun 01109,63
   D(is) M(anibus) S(acrum) Or|tisia | Victoria | vix {x}it ann|is C m(enibus) X | die(bus) VII hor(is) | III

21. *Africa proconsularis (Carthago)*
   CIL 08, 10542 = CIL 08, 11122 = ILTun 00134 = CICBardo 00010
   Fastiditu|s dormit i<n=m> | pace vixit an|nos III m(enem) I (h)ora|s III

22. *Africa proconsularis (Carthago)*
   CIL 08, 12667
   D(is) M(anibus) S(acrum) P(ublius) Aelius Augustorum | Lib(ertus) Felix | vixit annis
   LXXVI m(enibus) VIII | diebus III horis XII | Ostoria Procula bene | merenti coniugi de
   quo | nilhista est h(ic) s(itus) e(st)

23. *Africa proconsularis (Carthago)*
   CIL 08, 12791
   D(is) M(anibus) S(acrum) | Mercurius vixit | annis XXVIII die(bus) X | horis VII fecit
   pater | pius hic situs est

24. *Africa proconsularis (Carthago)*
   CIL 08, 12794 = D 08495 = ILTun 00898
   D(is) M(anibus) S(acrum) | Nimp[hii]d|ia | Miserina | vixit anno | uno m(enibus) VIII
diebus | XX noctu una | (h)ora|bus III

25. *Africa proconsularis (Carthago)*
   CIL 08, 12899
   D(is) M(anibus) S(acrum) | Felix Augustorum Verna | Notarius pius vixit an(nis) | XXV m(ense) I die(bus) XXVIII h(oris) VIII | h(ic) s(itus) e(st)

26. *Africa proconsularis (Carthago)*
   CIL 08, 12940
   D(is) M(anibus) S(acrum) | Aelia Felicula Aug(usti) Lib(ertae) Pia | vi<x=c>(i<s>s)> an(nos)
27. *Africa proconsularis* (Carthago)  
CIL 08, 12946  
D(is) M(anibus) s(acrum) | AMPEDIA | PRIMIGENIA | PIA VIXIT ANNIS XVIII | ME(NSE) I DIE(BUS) III H(ORAS) VII

28. *Africa proconsularis* (Carthago)  
CIL 08, 13029  
Q[...]| ANN[IS ...]| H(ORIS?) [...]| FELIX [...]| [...]

29. *Africa proconsularis* (Carthago)  
CIL 08, 13160  
D(is) M(anibus) s(acrum) | VICTORICUS PIUS | VIXIT ANNIS | V MENSIBUS VII | DIEBUS XX H(ORAS) VIII

30. *Africa proconsularis* (Carthago)  
CIL 08, 13368  
II MENS(ES) | [...]| H(ORAS) VI H(IC) S(ITUS?) E(ST)

31. *Africa proconsularis* (Carthago)  
CIL 08, 13740a  
INNOCENS FIDE(IX) IN PACE VIXIT | [MENSES OCTO DIES ... HORAS ... DEPO]] SITUS KAL(ENDAS) IUS [...]| INNOCENS IN[...] | [...]O IUNIAS |

32. *Africa proconsularis* (Carthago)  
CIL 08, 24716  
D(is) M(anibus) s(acrum) | AURELIUS MAXSIMUS(!) | VIX{S}IT ANNIS XXXVII | MENSES(!) III DIE(BUS) VIII | HORIS III H(IC) S(ITUS) E(ST)

33. *Africa proconsularis* (Carthago)  
CIL 08, 24759 = ILPBardo-A, 00045  
D(is) M(anibus) s(acrum) | FLAVIA SAFLSULA | VIXIT ANNIS XXII | DIEBUS XXV H(ORIS) IX | H(IC) S(ITA) E(ST)

34. *Africa proconsularis* (Carthago)  
CIL 08, 25190  
] | VNA [...] | HORA[

35. *Africa proconsularis* (Djebel Djeleld)  
CIL 08, 24430 = ILTun 00871  
D(is) M(anibus) s(acrum) | MAREA ROMANA VIXIT PER ANNIS(!) LIII MENSIBUS V[.] | D(is) VII H(ORAS) V[...] | H(IC) S(ITA) E(ST)

36. *Africa proconsularis* (Djellula)  
CIL 08, 12113  
D(is) M(anibus) s(acrum) | (A)ELIA LEONIA | VIXIT ANNIS | NUMERO XX MENSIBUS II H(ORIS) V
37. *Africa proconsularis (Djellula)*

CIL 08, 23770

D(IS) M(ANIBUS) S(ACRUM) | ORATIUS FRUMEN|TIUS V(IXIT) A(NNOS) II | M(ENSES) XI D(IES) XII

(H)O(RAS) III

38. *Africa proconsularis (Dougga / Thugga)*

CIL 08, 26818 = MAD 00286

D(IS) M(ANIBUS) S(ACRUM) | C(AIUS) CUTIL|US PAPIRIA | SATURNINUS | P(IUS) V(IXIT) A(NNOS) LXXXII

M(ENSES) III DIEBUS VI | H(ORAS) III | H(IC) S(ITUS) E(ST)

39. *Africa proconsularis (Dougga / Thugga)*

CIL 08, 27090a = MAD 00882

D(IS) M(ANIBUS) S(ACRUM) | NICETA | V(IXIT) A(NNN) M(ENSEM) H(ORAS)

40. *Africa proconsularis (Dougga / Thugga)*

CIL 08, 27128 = MAD 00969

PIUS V(IXIT) X H(ORAS) [...] | H(IC) S(ITUS) E(ST)

41. *Africa proconsularis (Dougga / Thugga)*

MAD 01348

P(IUS) V(IXIT) X H(ORAS) [...] | H(IC) S(ITUS) E(ST)

42. *Africa proconsularis (Henchir Ben Glaya)*

CIL 08, 14380 = ILTun 01218

D(IS) M(ANIBUS) S(ACRUM) | MARCUS IULIUS AMI|CUS PIUS | VIXIT | A(NN) LXXIII | MENS(IBUS) N(UMERO) V H(ORAS) | LVIII]

43. *Africa proconsularis (Henchir El Aluin / Sicilibba)*

CIL 08, 14757

LVOI[...]N[...]I[...]I[...] | [...] HO(RAS?) II D(IES?) III

44. *Africa proconsularis (Henchir Negaschia)*

CIL 08, 14442

D(IS) M(ANIBUS) S(ACRUM) | INGENU[S] | VIXIT ANNIS SEX H(ORIS)

45. *Africa proconsularis (Kef Beni Feredj / Tenelium)*

ILAlg-01, 00142

D(IS) M(ANIBUS) S(ACRUM) | CORNELI|US ELMASA | VIXIT AN(N)IS LV | MENS(IBUS) V H(ORAS) XV

46. *Africa proconsularis (Le Kef / Sicca Veneria)*

CIL 08, 01764

MEN][SES II H(ORAS) | VII | H(IC) E(ST) S(ITUS)

47. *Africa proconsularis (Lorbeus, Jebel / Lares)*

CIL 08, 15708

D(IS) M(ANIBUS) S(ACRUM) | CESSIA M|AMONIA | VIXIT AN(N)IS XXIII | H(ORAS) II | H(IC) S(ITAS) E(ST)

48. *Africa proconsularis (M'Daourouch / Mdaourouch / Madauros)*
151

49. *Africa proconsularis (M’Daourouch / Mdaourouch / Madauros)*
   ILAlg-01, 02786 = ILCV 03937a
   D(IS) M(ANIBUS) S(acrum) | CAEL(IUS) P(ULUS) P(IUS) V(ixit) AN(nos) | VIII M(ENSES) III D(IES) XXIII | (H)OR(AS) V[II]III IN PACE | H(IC) S(ITUS) E(ST)

50. *Africa proconsularis (Mahallah, Hanshir al)*
   CIL 08, 23238 = ILCV 04027a = ILTun 00394
   ABUNDANTIUS MITHI[NI <V=B>B>IXIT ANNIS XVI H(ORIS) M(INU)S V | [

51. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
   AfrRom-10-02-682 = AE 1993, 01727
   IULIA ANSARA QUI ET HONORATIANA CASTA PUELLA FIDELIS | IN PACE VIXIT ANNIS(!) XVII MENSES VI (H)ORAS III

52. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
   AfrRom-10-02-683 = AE 1993, 01730
   D(IS) M(ANIBUS) S(acrum) | "GR" | ISPENDEU(S) FI[DELIS <V=B>I<X=CS>IT IN | PACE AN(N)IS [...] M(ENSE) | DIE ET (H)ORA

53. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
   AfrRom-10-02-684 = AE 1993, 01730
   D(IS) M(ANIBUS) S(acrum) | IULIUS NABOR | VI<X=SS>IT IN PACE {M} AN[NOS QUADR]INTA MENSE|M [ET] DIE(S) XVII | ([H(ORAS?)]) VII

54. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
   CIL 08, 00672 = ILCV 01381c = ICMactar-12, 00021 = ILCV 00524
   PAULINUS FIDELIS IN | PACE VIXIT ANNIS PL(US) MU(NUS) X | ME(NSIBUS) X (H)ORAS(!) V

55. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
   CIL 08, 11896 = ICMactar-01, 00003 = ILCV 02647
   CERSCITURUS | IN PACE VIXIT ANNOS XIV ME[NSES XI DIES XXV (H)ORAS | III

56. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
   CIL 08, 11898 = ICMactar-01, 00004 = ILCV +02648a
   DOMNICELLUS | INPACE VIXIT M[ENSES ...] (H)OR(AS) I[

57. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
   CIL 08, 11900 = ILCV 00334 = ICMactar-11, 00004 = ILCV 00534
   D(IS) M(ANIBUS) S(acrum) | IULIA VICTORIA H(ONESTA) F(EMINA) FIDELIS | IN PACE VIXIT | AN(NOS) XXV M(ENSES) [...] D(IES) V | H(ORAS) III REDDI[IT] DIE | XV KALENDAS
   N[OV]EMB(RES)

58. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
   CIL 08, 11907 = ICMactar-11, 00008
   ]D[...] | VIXIT IN PACE | [A]NNIS LV M[EN][SES(!)] III [DIES ...] | (H)ORAS III | H(IC) [S(ITUS) E(ST)]

59. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
60. **Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)**

CIL 08, 23565 = ILCV 03948 (add) = ICMactar-11, 00010

ABEDDEU(s) ET MAXIMU(s) | EIUSS FIIL(i) IN PACE | VIXERUNT INNOCENTES | D(is) M(anibus) S(acrum) | AURELIA VICTORIO|LA IN PACE VIXIT | ANNIS(!) L DIES VII | (H)ORAS VIII

61. **Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)**

CIL 08, 23572 = ILCV 02803d = ICMactar-12, 00004

FABRICIUS BONIFA VIXIT AN|NIS IN PACE XLIII M|ENSIBUS II H(ORAS) III | DEFUNCTUS EST K|A)L(ENDIS) OCTOBR(IBUS)

62. **Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)**

CIL 08, 23574 = ILCV +03944 = ICMactar-12, 00006

D(is) M(anibus) S(acrum) | HIC FORTUNATIANUS IACET VIXIT | ANNIS LXII M|ENSIBUS V | D(iebus) XV H(ORAS) | N(UMERO) [ ]

63. **Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)**

CIL 08, 23579 = ILCV +03953b = ICMactar-12, 00009

D(is) M(anibus) S(acrum) | IULIA FO[r]|TUNAT[a VI]XIT AN(NOS) […] | DIES V [H(ORAS)] | VII IN [PACE(?)]

64. **Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)**

CIL 08, 23581 = ILCV +01382 = ICMactar-11, 00016

OLIMPIA | FIDELIS IN | PACE VIX|{S}IT | AN(N)OS III ME|NSES VIII DIES X (H)OR|AS II

65. **Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)**

CIL 08, 23584 = ILCV +03946 = ICMactar-12, 00017

SILIQUE|SIS IN PACE | FIDELIS VIX|{S}IT | AN(N)OS XXV M|ENSES […] | DIES X (H)ORAS III

66. **Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)**

CIL 08, 23585 = ILCV 03946 = ICMactar-12, 00011 = ILTun 00555

D(is) M(anibus) S(acrum) | IN PACE VICSIT(!) SO|RIC AN(N)IS(!) QUAT(T)UOR | MEN[S]ES XI DIES | VII (H)ORAS V

67. **Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)**

CIL 08, 23586 = ILCV 01383 = ICMactar-12, 00012

ISPES FIDELIS <V=B>I|XIT IN PACE AN(NIS(!) | QUINQUE M|ENSES […] | DIES XIII (H)OR|AS XV

68. **Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)**

CIL 08, 23587 = ILCV 03949 = ICMactar-11, 00029

D(is) M(anibus) S(acrum) | TYRANUS FI|DELIS IN PACE REQUIEVI|T | ANNIS(!) [TRI]GINTA(?) | QUINQUE M|ENSES IIII | DIES XIII (H)ORAS XV

69. **Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)**

CIL 08, 23588 = ICMactar-12, 00013

URBANA FI[DEL]IS VIXIT | [IN PACE AN[NOS] V MENSES | II (H)ORAS II

70. **Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)**
71. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
CIL 08, 23589 = ILCV +01382 = ICMactar-11, 00018
VICTORIA FIDELIS IN PACE VIXIT ANNIS(!) XXII MENSES VIII DIES XIII | HORAS XII

72. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
CIL 08, 23591 = ICMactar-12, 00017
VICTORIA FIDELIS IN PACE VIXIT ANNIS(!) LV MENSES X DIES XXV | HORAS III

73. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
CIL 08, 23592 = ILCV 04739 = ICMactar-11, 00013 = ILTun 00556
FIDELIS IN PACE VIXIT [ANNIS ...] MENSE UNO DIES(!) XIII HORAS DUAS

74. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
CILactar-02, 00007
C(Æ)CILIA VICTORIA VIXIT ANNOS LXX MENSES III DIES V| HORAS II

75. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
CILactar-02, 00011
REDEMTUS VIXIT IN PACE ANNOS XII MENSES V| HORAS VII

76. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
CILactar-02, 00013
[X]POSTA[...][I]N PACE P(LUS) M(INUS) AN[NOS] [II ... DIE[S] II (H)ORAS]

77. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
CILactar-02, 00014
D(MANIBUS) S(ACRUM) FIDELIS IN PACE VIXIT ANNOS LXX MENSES III DIES II| HORAS XII

78. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
CILactar-02, 00016
[IU]LIA(?) PRAECE[TA] VIXIT ANNOS LXX MENSES III DIES[...| HORAS XIII]

79. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
CILactar-03, 00003
(H)ONORATA FIDELIS VIXIT IN PACE ANNIS PLUS MINUS XII| HORAS VI

80. *Africa proconsularis (Makthar / Maktar / Mactar / Mactaris)*
CILactar-03, 00007 = BCTH-1950-84 = AE 1953, +00046
D(MANIBUS) S(ACRUM) FIDELIS VIXIT IN PACE ANNIS PLUS MINUS XIII| HORAS VI
82. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-03, 00008 = BCTH-1950-85

BINATICUS | CLERICUS IN | PACE <V=B>IIXIT A[N]NIS XIII [D]IEBUS IX (H)O(RIS) II

83. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-03, 00009

BONIF|A[N]FIDELIS | IN PACE <V=B>IIXIT AN[NIS VI D]IEBUS VII (H)ORIS V

84. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-03, 00013


85. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-04, 00004 = AE 1960, 00113

] PRESB(YTER] | [...] VIXIT AN[NOS [...] D[IES] XV H[ORAM] I

86. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-04, 00006

H[...]VS | RE[...] <V=B>IIXIT | IN PACE [AN]NIS | [...] (H)ORA PRIMA

87. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-10, 00001

LUCIUS FLAVIUS IO[NIUS VI]XIT AN[NIS L M]ENSES(!) I[...] DIES XV (H)ORAS XI

88. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-10, 00011

RUPILIA IULIA | FIDELIS IN DEO CRE[<D> T VXIT] AN[NIS L M]ENSES(!) VI DIE=A>S X | (H)ORAS V

89. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-10, 00013

RESTU[TUS] | FIDELIS VI[XIT IN PACE AN]NIS(!) XXI M[ENSES ...] | (H)ORAS

90. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-10, 00021


91. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-10, 00027

RUP[I]L[A] LUCIA[XIT IN PACE FIDELIS V<XIT IN PACE AN]NIS(!) XVI M[E]NSES V DIES XVI | (H)ORAS V

92. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-10, 00028

AN(N)O | DOMINI || UMBRA[L]A | FIDELIS XII | IN PACE VIXIT | ANNIS LXVIII M(E)NSES VII D(IEBUS) VII (H)ORIS III

93. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)
94. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-10, 00051

**Victorius in pace vixit annos XIII | menses III | dies VIII (hora)**

95. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-10, 00056

**Iulius [M] (hora?) [...]**

96. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-11, 00030 = ILTun 00560 = AE 1891, 00136

**Dis manibus sacrum | granius (habedeu(s)) | in pace et requie | vixit annis(!) XXIII | menses**

97. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-12, 00026

**Iulia britoria(!) <v=B>(i)xit in | pace ann(is) | XVIII dies(bu)s V | (hora)**

98. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-12, 00027

**Iulius | donatus | vixit in pace | annis XXXIII | menses(!) V | die(bu)s X (hora)**

99. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-12, 00028

**Iulius felix | vixit in pace | annis XI m(ensibus) II dies(bu)s III | (hora)**

100. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-12, 00029

**Dis manibus sacrum | laurentius fidelis | <v=B>ixit in pace | XXXI | menses VIII | (hora)**

101. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-12, 00040

**Manibus dis sacrum | crispina vi{c|x}it fi|delis annos | virgin<q(u)e> | menses VIII | (hora)**

102. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-12, 00043

**Manibus dis sacrum | bonifates | fidelis in pace vi(x) an(n) | VII | menses VIII**

103. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-12, 00045

**Iulius na[...] | vixit m(e) | menses dece(m) | quin[ [...] | (hora)**

104. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

ICMactar-12, 00048

**Assuritana | vixit in pace | annos LXV | menses VIII | (hora)**
105. *Africa proconsularis* (Makthar / Maktar / Mactar / Mactaris)

IMactar-12, 00049

DIE | UN <O=A> HORAS TRES | IN PACE REQUIES | CAT D(IS) M(ANIBUS) S(ACRUM)

106. *Africa proconsularis* (Msa)

ILTun 01562

C(AIUS) IULIUS ANNIUS MAXIMUS CATAPALIANUS E(GREGIAE) M(EMORIAE) V(IR) | VIXIT ANNIS XXXVI M(ENSIBUS) III D(IEBUS) XI H(ORIS) VII | APPAENIA SALVIANEA EIUS VIXIT AN(NIS) XXIII M(ENSIBUS) II | H(IC) S(ITA) E(ST)

107. *Africa proconsularis* (R’Mel)

AE 1973, 00612

D(IS) M(ANIBUS) S(ACRUM) | D[AD]ANUS | VIXIT ANNIS XXVII M(ENSIBUS) VII | D(IEBUS) XII H(ORAS) XI

108. *Africa proconsularis* (Sbeitla / Sufetula)

BCTH-1970-268 = AE 1989, 00820

D(IS) M(ANIBUS) S(ACRUM) | D[A]RDANUS | VIXIT ANNIS LXXXI M(ENSIBUS) VI | D(IEBUS) III H(ORIS) VII

109. *Africa proconsularis* (Sbeitla / Sufetula)


D(IS) M(ANIBUS) S(ACRUM) | GAIA (A)EMILIA | VICTORINA | VIXIT ANNIS XXXV | M(ENSIBUS) X | H(ORAS) VI

110. *Africa proconsularis* (Sbeitla / Sufetula)

CIL 08, 00246 = CIL 08, 11374 = ILPbeitla 00120

D(IS) M(ANIBUS) S(ACRUM) | AEMILIUS DONATUS | VIXIT ANNIS VIII | M(ENSIBUS) VII | D(IEBUS) | H(IC) S(ITA) E(ST)

111. *Africa proconsularis* (Sfax / Taparura)

BCTH-1928/29-283 = ILTun 00098

LAEDA VIXIT IN | PACE ANNIS XXXIIII | M(ENSIBUS) VIII D(IEBUS) XV H(ORA) UNA

112. *Africa proconsularis* (Sfax / Taparura)

CIL 08, 11077 (p 2311) = ILCV 03229

BONAE M(EMORIAE) CRISPINA VIXIT ANNI | VII | M(ENSIBUS) VIII D(IEBUS) XV H(ORA) UNA

113. *Africa proconsularis* (Sfax / Taparura)

CIL 08, 11080 (p 2311) = ILCV 03230

BONAE M(EMORIAE) CRISPINA VIXIT ANNI | VIII | M(ENSIBUS) VIII D(IEBUS) XXIII H(ORA) UNA

114. *Africa proconsularis* (Sfax / Taparura)

CIL 08, 11081 = ILCV 02688
116. *Africa proconsularis* (Sfax / Taparura)

CIL 08, 11085 (p 2311) = ILCV +03230

[B(ONAE) M(EMORIAE) R]OGATA VI[|XIT] ANNIS IIII | M(ENSIBUS) XI D(IES) III (H)O(RIS) VII | DORMIT IN PACE

117. *Africa proconsularis* (Sfax / Taparura)

CIL 08, 11087


118. *Africa proconsularis* (Sfax / Taparura)

CIL 08, 22841 = ILCV 04003c

S() ATTICUS VI|CX(IT!) ANN(OS) VI ET M(ENSES) | III DD(IES) V ET | (H)ORAS VII

119. *Africa proconsularis* (Sfax / Taparura)

CIL 08, 22842 = ILCV 04429b

HORA] NOC|TIS V DOR|M IT IN PACE D(IE) | NONAS APR|ILES

120. *Africa proconsularis* (Sfax / Taparura)

CIL 08, 22843

AURELIA BIC|CLA IN PACE | <V=B>IXIT ANNIS | LXXX M(ENSIBUS) VI D(IES) | (H)ORAS(!) XI

121. *Africa proconsularis* (Sidi Amara / Agger)

CIL 08, 12196 = ILCV 02644 = ILTun 00596

AURELIA BIC|CLA IN PACE | <V=B>IXIT ANNIS | LXXX M(ENSIBUS) VI D(IES) | (H)ORAS(!) XI

122. *Africa proconsularis* (Sidi Amara / Agger)

CIL 08, 12198 = ILCV +02678 = ILTun 00597

STATILIA H(I)L(A)R(A) | VIXIT IN PACE | AN(NOS) LXXV M(ENSES) V D(IES) | (H)ORAS(!) XI

123. *Africa proconsularis* (Sidi Amara / Agger)

CIL 08, 12199 = CIL 08, 16281 = ILTun 00598

BITORINA IN (CH) [{I}RIS(T)O A(MEN) | <V=B>IXIT ANNIS | LXXX M(ENSIBUS) VI D(IES) | (H)ORAS[] XXV (H)ORAS [PL(US)] | MINUS V

124. *Africa proconsularis* (Sidi Amara / Agger)

CIL 08, 12200 = ILCV 02679 = ILTun 00599

VICTORIANUS | <V=B>IXIT (!) PACE AN(NOS) Q(U)A(D)RAGI(N)TA | ME(N)SES

125. *Africa proconsularis* (Sidi el Titouhi)

CIL 08, 16410 = ILTun 01566 = ILCV +03302


126. *Africa proconsularis* (Slah)

CIL 08, 23817

| D(IS) M(ANIBUS) S(ACR)UM) | PUBLIUS IULIUS SATURNI|NUS MAXIMIA|NUS VIX(IT) AN(NOS) LI |
Afr. proconsularis (Souani ed Adhari / Sawani al Adhari / Themetra)
AE 1942/43, 00048 = AE 1950, +00163 = AE 1955, +00201

Afr. proconsularis (Sousse / Hadrumetum)
CIL 08, 23002 = ILP Bardo-01, 00497

Afr. proconsularis (Sousse / Hadrumetum)
CIL 08, 23014 = ILCV 03234a

Afr. proconsularis (Sousse / Hadrumetum)
ILCV 04429a = ILTun 00196

Afr. proconsularis (Tabarka / Thabraca)
CIL 08, 05200 (p 962) = CIL 08, 17363

Afr. proconsularis (Tabarka / Thabraca)
CIL 08, 01966 (p 1576) = CIL 08, 27895 = ILAlg-01, 03310

Afr. proconsularis (Tebessa / Theveste)
CIL 08, 01972 (p 1576) = CIL 08, 27895 = ILAlg-01, 03335 = ILAlg-01, 03361

Afr. proconsularis (Tebessa / Theveste)
CIL 08, 02013 (p 2731) = CIL 08, 16516 = ILAlg-01, 03424 = ILCV 01385

Afr. proconsularis (Tebessa / Theveste)
CIL 08, 02013 (p 2731) = CIL 08, 16516 = ILAlg-01, 03424 = ILCV 01385

Afr. proconsularis (Tebessa / Theveste)
137. *Africa proconsularis (Techga / Tachegga / Thisica)*

CIL 08, 25440

SAPRITO CVRVIV[...] | INCOMPARABIL[...] | VIXIT ANN(IS) VII [...] | MENS(IBUS) VI DIEB(US) III | HORIS VIII | MONIMENT(UM!) FECIT

138. *Africa proconsularis (Thena)*

ILCV 02678 === ILTun 00088e = BCTH-1910-93

VERRIUS PETRONIUS CANDIDUS VIXIT IN PACE ANNIS(!) | XXXII MENS|ES N(OVEM?) DIES XV (H)ORA|S V

139. *Africa proconsularis (Utique / Utica)*

CIL 08, 14314

D(IS) M(ANIBUS) S(ACRUM) | IULIUS FORTUNATUS | HOMO BONUS | MULTICIARIUS | INVICTUS VIXIT | ANNIS XXIII Men(SIBUS) | X DIE I HOR(IS) VI

140. *Apulia et Calabria / Regio II (Benevento / Beneventum)*

CIL 09, 01663 = D 05179 = EAOR-03, 00045 = AE 2003, +00173

C(AIUS) CONCORDIUS SYRIA|CUS EQ(UES) R(OMANUS) COMM(ENTARIENSIS) REI P(UBLICAE) | BENEVENT(ANORUM) MUNERARIUS | BIDUI POETA LATINUS COR|RONATUS IN MUNE(RE) PA|TRIAE Suae ET VI<=>B>US | SIBI FECIT QUI VIXIT | ANN(OS) LVIII M(ENSES) VI D(IES) XII | HOR(AS) III ||

ESTERTI | PRIMUS | BENEVENTI | STUDI(OR)UM OR|CHESTOPALES | INSTITUISTI

141. *Apulia et Calabria / Regio II (Canosa di Puglia / Canusium)*

CIL 09, 06192 = AE 1981, 00251 = ILCV 00582 (add) = ERCanosa 00103 = AE 2002, +00367

POS(T) CONSULATUM D(OMINI) N(OSTRI) ARCADI | AUG(USTI) ET FLAVI RUFINI VV(IRORUM) CC(LARISSIMORUM) CON|SS(ULUM) DEPOSITUS BRIZINUS MAI|OR PROCURATOR DEFUN(C)T(US) | DIE LUNIS IX K(A)L(EN)AS (H)OR|A DIEI SECUNDA VIXIT PLUS | MINUS ANNOS XLVII

142. *Apulia et Calabria / Regio II (Casalvecchio di Puglia / Luceria)*

AE 1993, 00535

D(IS) [M(anibus)] | ABASC(A)NTO [ERO] | TI QUI VIXI[T AN] NIS DUOBU[S MEN][SES] DUO H[ORAS?] | QUINQUE [PAREN][TES DULCIS[S(IMO) F(ILIO)] | B(E)NE M(E)RENTI) [F(OSUERUNT?)]

143. *Apulia et Calabria / Regio II (Caudium)*

CIL 09, 02184 (p 673)

D(IS) M(ANIBUS) S(ACRUM) | NARCISSUS PAT(ER) | FILIAE SUAE FELICITATI FECIT VI|XIT ANNIS DU|O(BUS) MENS(IBUS) SEX DIE|BUS XV (H)ORIS XI

144. *Apulia et Calabria / Regio II (Gravina in Puglia / Silvium)*

AE 1999, 00502


145. *Apulia et Calabria / Regio II (Lucera / Luceria)*

CIL 09, 00907 = Luceria 00035 = AE 2001, +00876
146. Apulia et Calabria / Regio II (Sant’Agata de’ Goti / Saticula)
CIL 09, 02146 (p 696)
Dis Manibus | Agileiae Severae | vixit annis XXX | diebus XXVI Horis II | Herm(es?) [Ben]e merenti

147. Apulia et Calabria / Regio II (Sant’Agata de’ Goti / Saticula)
CIL 09, 02151a
Dis Manibus | Pometiae | Pollittae | <v=B>ixit <t=S> annis LX | m(ens) s(ibi) diebus III
V (h)oribus duobus con(iux) fecit bene me|renti

148. Baetica (Comares / Malaca)
IHC 00214
Hic recubat eximius Samuel inlustrissimus | Ele]gans forma decorus statura CELSA commodus | [Q]ui canuit of|ciun modulatio(ne) carminum | blandensque corda
plevium cunctorum audientium | vixitque annos numero sex denos nempe et octo |
visitatus a domino probates in hoc s(ae)culo | sic migrabit e(s) and(a) die etenim
Sabbato | dormi=v(b)que in domino sepultus in hoc tumulo | (h)ora diei tertia in
(a)ra n<s=u>gentesima | sexta et {ae}t | dena{s} nobies nono K(a)l(en)do(s) Decembres |
quisquis nobit supratam hunc magnumque pr(e)(s)byterum | mundum
totum despicia <t=D> et se se ipsum corriga <t=D>

149. Baetica (Corduba / Corduba)
CIL 02-07, 00389 = Clebetica CO03 = AE 1972, 00276 = AE 1972, 00277
[... N]overat unum | [...a et pia nutrix | [...c]epit et unus | [...]a fiant | [...] mater
habebit | sum generi Macedon se<cr> in arvis Baeticae partus | quintus post decimum
revolutus fugerat annus | et iam iambic sylla toga se sociare parabat | deficiunt fata
totus labor excidit hora | hic ego sum positus festus de nomine Festi

150. Baetica (Malaga / Malaca)
IHC 00215
In hoc loco reconditus amansvindus monacus | (h)onestus et magnificus et
<cr>aritate fervidus | qui fuit mente sobrius Christi dei egregius | pastor suique
<cr>ibus sic bellator fortibus | repellit mundi delicia annos vi<v=b>ens in
tempore | quattuor dens et duo habensque in c(o)enobio | requite in hunc(!) tumulo
migravitque a s(ale)culo | conlocatus in gremio cum confessorum catuo | kalendas
ianuarias decimo inter tertias | hora pullorumque cantu dormivit die Veneris | hoc et
in aera centies decem bisque decies | regnant nostro domino Ihesu Christo altissimo

151. Baetica (Osuna / Urso)
CIL 02-05, 01055 = CIL 02, 01413 = Cle 01069 = CIL 02-03, 00662
C(aius) Rufus C(ai) f(lii) | diebus LV H(ore) V | t(e) r(o)go p(raeteriens) d(icas)

152. Baetica (Sevilla / Hispalis)
CIL 02, 01220 = CILA-02-01, 00057
C(aius) Rufus C(ai) f(lii) | v(ixit) d(ies) LV H(ore) V | t(e) r(o)go p(raeteriens) d(icas)
153. *Baetica (Villargordo / Liturgi)*

CIL 02-07, 00052 = CIL 02, 03326 (p 949) = CILA-03-01, 00242 = HEp-10, 00340


154. *Belgica (Chalons-en-Champagne / Catalaunum)*

CIL 13, 03457 = AE 1892, 00020

D(is) M(anibus) | [F]UR(IUS) ANTONINIUS [CIRC(ITOR)] N(UMERI) D[AL]MATARUM | VIXIT [ANOS] XXVI | DI<EC> = XVII | [H]O|R(AS) III M<EXANIMA> T(E)N(AN) (I) C<EXANIMA> | E(M)ANIBUS | V D(IES) XVII | [H(ORAS)] XII

155. *Bruttium et Lucania / Regio III (Buccino / Volcei)*

AE 1969/70, 00174

D(is) M(anibus) | [D]ECIMO ARISCO[N]A LANTE|NUSA CO(N)IUGI B(ENE) | M(ERENTI) F(ECIT) QUI S(I=EX)NE ULLO D|OLO MEO [EXANIMA]TUS EST | IN AIO LOCO VIRIBUS | [H(ORAS)] XII

156. *Bruttium et Lucania / Regio III (Diano / Tegianum)*

CIL 10, 00493 = Paestum 00203

D(is) M(anibus) | M(ARCO) NA[N]EO QUE|TIANO QUI VIXIT | ANNOS L M(ENSES) III D(IES) X | [H(ORAS)] VIII

157. *Bruttium et Lucania / Regio III (Paestum)*

Paestum 00188

[D(is)] M(anibus) | [...]O LIBE|RALI(?) | QUI VIXI|T AN[N]IS XI D(IEBUS) X | [H(ORIS)] VIII

158. *Bruttium et Lucania / Regio III (Paestum)*

Paestum 00189

[M]O STR[... P][I]SS(IMO Q(UO) VIXI|T AN[N]IS XX | [H(ORIS)] VIII

159. *Bruttium et Lucania / Regio III (Polla / Forum Popillii)*

InscrIt-03-01, 00117

D(is) M(anibus) | D(ecimo) ARISCO[N]I NUSA CO(N)IUGI B(ENE) | M(ERENTI) F(ECIT) QUI S(I=EX)NE ULLO D|OLO MEO [EXANIMA]TUS EST | IN [A]EO LOCO VIRIBUS | [H(ORAS)] XII

160. *Dalmatia (Risan / Risinium)*

CIL 03, 06360 (p 1491)

C(AIO) STATIO C(AI) F(ILIO) SER|GIA | RESTITUTO AN(NORUM) XV | M(ENSIBUS) VI H(ORUM) VI ET S(EMIS) H(ORAE) C(AIUS) | STATIUS VAL() | <ET=FI> CAE|SIA SECUNDA PA|RENT(ES) FIL(IO) POSUER(UNT)
162. *Dalmatia (Salona)*
CIL 03, 02127a (p 1509) = D 07774
D(IS) M(ANIBUS) S(acrum) QUINTUS PUBLICI|US AEMILI|ANUS RHE|TOR NATIO|NE A|FER |
VIXIT AN(NOS) XLVII MENSES VIII DIES VII HO|RAS NOCTIS V

163. *Dalmatia (Salona)*
CIL 03, 02609 (p 1032, 1037, 1635) = CIL 03, 02964 = CIL 03, 09418 = CIL 03, 13895 = CLE 01141 = IGLFriuli 00018
VITALIS PIERIDI L(UCI) POMPONI PIETATIS VER(NAE) B(ENE) M(ERENTI) PIERIS HOC TUMULO
LEGITUR DE MATRE VENUSTA SEXTO NATA LUCRE HANC ATROPoS RAPUIT LACHESISQUE TERTIa CLOTO INFELIX MATER TOLLIT AD ASTRA MANUS INCUSAT DENIQUE PARCAS QUAe VITAM PENSANT QUAeQUE FUTURA CANUNT IMPLERUNT FRATRES MAGNIS MUGITIBUS AURAS ET CUNCTI FLEBANT NEC MINUS ANTE ROGUM HACe FUIT AT TUMULUM MISERAE VOX ULTIMA MATRIS OSSA SIMUL VIDIT TABIDa PIERIDIS HANC HUMUS EXCEPT LevITER PRECOR ILLa PREMATQUE INFANTEM EX UTERO QUae QUeQUE SUSTINUI CONIUNX PIERIDi SUPRENUM MUNUS AMATAE HUNC TITULUM SCRIPSIT PRO PIETATE SUA

164. *Dalmatia (Salona)*
CIL 03, 09632 (p 2326) = CLE 01438a-b = CLE 02133a = ILCV 02368 (add) = ILJug-03, 02420 = Salona-04-02, 00618

165. *Dalmatia (Salona)*
CIL 03, 14910 = ILJug-03, 02689 = CLE 02172 = ILCV 03268 (add) = Salona-04-02, 00398

166. *Etruria / Regio VII (Bolsena / Volsinii)*
CIL 11, 02836 (p 1296) = CLE 00742 = ILCV 01547 = ICI-01, 00008
NUPER PRAECLARO SIGNATUS MUNERE C<HR=RH>ISTI QUI QUONDAM DURA GENITORUM MORTE DIREPTUS | SUSCEPIT GRATOS MELIORI SORTE PARENTES | SED TRAXIT FORTUNA DIEM NEC DISTULIT HORAM NAM GENIALI SOLO PRAECLUSIS TEMPORA VITAE NOMEN ALEXANDER PATRIAM GENUS [...]QUAERIS HIC EST HIC VIXIT ANNOS [...]VULNUS CRUDELE [...]HOC TIBI [...]C
167. Etruria / Regio VII (Chiusi / Clusium)
CIL 11, 02334
Gelli(a)e T[hai]d[i filiae ka]riissiae b[ene | m(erenti) quae v(ixit) | annis XXVII | mensibus III d(iebus) VIII (h)oo(ras?) | munatia | cal(iste) et r<u>y>(fus) pa[rentes piis|simi

168. Etruria / Regio VII (Chiusi / Clusium)
CIL 11, 02558 (p 1281) = ILCV 04145g = ICl-11, 00026 = AE 1998, +00442 = AE 2004, +00551 [...] xiii kal(endas) oct(oberes) | s[allustius | verianus qui | vixit annis XX | m(ensibus) VIII d(iebus) VII (h)or(is) VII | locria mag|na marito | dulciissimo | posuit

169. Etruria / Regio VII (Faleria / Falerii Novi)
CIL 11, 07539 = ILCV 04397 (add)
Dulciissimo felisioni fecti Virginia u(xor) eius | bene meriti qui vixit plus minus annos XLV | me(n)s<e=E>s VI dies XXXII depositus est pos(t) | V kalendas Iunias die Iovis | <v=D>es(pertina) (h)ora secunda

170. Etruria / Regio VII (Perugia / Perusia)
CIL 11, 02082
D(is) M(anibus) | l(uicio) Verseno | optimo | vix(it) an(nos) XIII | die(s) V hor(as) III | l(uicus) Versenus | prudens | pater

171. Etruria / Regio VII (Pisa / Pisae)
CIL 11, 01447a = CIL 14, 00292 = D 06137
D(is) M(anibus) | anniae iucundae | m(arci) Anni | proculi matris | d(is) M(anibus) | m(arco) Annio M(arci) F(ilio) Pal(atina) Proculo | decurioni coloniae Ost(iensis) flaminis divi | vespasiani patrono fabrum | navalium Ost(iensis) vixit ann(os) XXV | mens(es) VI die(s) XXVIII or(as) III

172. Etruria / Regio VII (Pisa / Pisae)
CIL 11, 01458 (p 1264) = InscrIt-07-01, 00037
D(is) M(anibus) | aufidia Victoriae | coniugi bene merenti | fecti | P(ublius) Veturius | Martialis | cum qua vix(it) | annis XXV | mensib(us) X dieb(us) XV | horis VII | s(ine) q(ue)ella u(lla)

173. Etruria / Regio VII (Pisa / Pisae)
CIL 11, 01477 (p 1264) = InscrIt-07-01, 00051
M(arcus) Manlius | Blastus sibi et | Cisidia Fortunatae | coniugi bene merenti et | Felicitati delicatae | Quae vixit | an(nos) XVII | men(ses) V | dies XVII (H)or(as) III | in f(onte) p(edes) XV in a(gro) p(edes) XV

174. Etruria / Regio VII (Pisa / Pisae)
CIL 11, 01513 = InscrIt-07-01, 00080 = ILCV 04587 (em)
Bene merenti in pace | Silvanae quae hic dormit | vixit ann(os) XXI men(ses) III | hor(as) IV scrupulos VI | depos(itae) IX kal(endas) Iulias [...] | qui [...] in [...]
176. Etruria / Regio VII (Tolfa)
AE 1991, 00680
DOMIN(A)E FILI(A)E | VICTORIN(A)E IN|NOCENTISSIM(A)E | QU(A)E VIX(IT) AN(NUM) UNO(M) | MENSES QUINQUE DIES N(UMERO) XV | RED(DIDIT) PR[IDIE] NO[NAS] IAN(UARIAS) HOR(A) D[IEI] III | IN PACE

177. Etruria / Regio VII (Viterbo / Musarna)
CIL 11, 03005
184. Gallia Narbonensis (Toulon / Telo Martius)
CIL 12, 00393 (p 811)
[D(IS) M(ANIBUS) ET] | MEMORIAE | STATILIAE PATER NAE VIXIT | ANNIS XVII M(ENSIBUS) II
D(IBUS) XVIII HOR(is) [...] | FECIT STATILIU.S PRIMUS P(RIMI)P(ILARIS) | SIBI ET SUIS

185. Gallia Narbonensis (Venterol)
CIL 12, 01703 = ICalvet 00140 = CAG-26, p 699
D(IS) M(ANIBUS) | Q(UINTO) IULIO QUINTILI|ANI FILIO QUINTI|ANO DEF(UNCTO) ANNOR][U|M] II ET
M(ENSIBUS) VII ET | D(IBERUM) II IULIUS QUIN[TILIANUS ET AT]TIA AVITA FILIO | DULCISSIMO ET |
OMNIBUS (H)ORIS DE[S][DERANTISSIMO

186. Gallia Narbonensis (Vienne / Vienna)
CIL 12, 02160 = ILCV 03486a (add) = CLE 01426 = RICG-15, 00121
[N]DOCI[...] | [...] | [...]NO FALLENTES HORAS | [...] QUAE RENTEM(?) MUNERA VERA DEI | [...]ES
VARIAS POMPAS [...] | [...] SEN[SIBUS EXCOLUIT [...] | [...],['] | [...]III][[ ]][ ][...][...][ENES[...]
AD[c]UMULATA MO[DO] | VICIT AVARITIAM QUAE VINCERE CUN(c)TA SOLE[BAT] | [SE VINC]INS
PARITER ABSTINUIT VI[TIS] | [INSEDTI] SANC'TO CARITAS IN CORDE BE[...] | NEC S<E=F<NSIT
MACULAM CANDIDA | SI[MPLECTAS] | [QUIN]UAGINTA ET UNO ANNIS AETAS IOSE[...] | SAECULIS
OBSTINUIT PRAEMIA [CHRISTE?] | [TUA] OBII IN CHR(ISTO) III IDUS OCT<O=V>B[RES]

187. Germania inferior (Koln / Colonia Claudia Ara Agrippinensium)
IKoeln 00781
D(IS) M(ANIBUS) | FESTO FILIO BENE MERENTI FECE|RUN(T) PARENTES DI|GNIS(S)IMO QUI VIXI(T) | AN(NIS) DUOBUS <DI=ID>(E) I | HORIS V

188. Germania superior (Besancon / Vesontio)
CIL 13, 05386 = D 08143 = CAG-25, p 248
CAESONIAE DONATAE QUAE VIX|S][IT ANNIS | XXXVII M(ENSIBUS) [...] | D(IBUS) XI HORIS IIII
CANDIDUS AUG(USTI) | N(OSTRI) VERNA EX TEST(AMENTO) CONIUGI BENE MERENTI | POSUIT EUSEBI
HAVE ET VALE | LOC(O) LIB(ERO) || VALE | EUSE|BI || AVE | EUSE|BI

189. Germania superior (Bingen / Bingium)
FIM p 108
VOS<|C=K=|ATUR | BERTIC[II]CHIL(IS) D=E=F|UNCTI QUI | VIXIT IN PACE PAR|VO TEMBUS A(N)US(!)
XX ME[N]SE I VIXIT | CUM VIRO SUO EBREGIS|LO ANNU|M(E)N! V DI{A}E [SA]<B=M>BATO
QUOD REDD[EDO NESCIT

190. Germania superior (Mainz / Mogontiacum)
CIL 13, 11920 = ILCV +04734 = FIM p 051
HIC QUESC[IT IN PAC]E LEON[IA] QU(A)E VIX|T ANNIS LXVIII | BEATA REQU[EIT ... DIE
LUN][AE(?) | HIC QUESC[IT IN [PACE ... JOVA QU(A)E VIXIT ANN]OS ... DIES X | [BE]=ATA
RE<Q=C=UEVIT RO[...]ES | DIE VENERES(!) (H)OR[A ...] DE|LEXIT DOM<|E=NO [...]E | DIGNATUS
EST UNO TITU[LO

191. Germania superior (Mainz / Mogontiacum)
CIL 13, 11931
] | XVII MEN[SES ...] | DIES [...] | (H)ORA[S
192. *Hispania citerior* (Benavente)

CIL 02, 04583 (p 911) = CIL 02, 05074 = CIRPZamora 00022

D(IS) M(ANIBUS) S(acrum) | POSTUMIAE P(UBLI) f(ILIAE) | PRISCILLAE opt|MAE PIENTISSIM(AE)

DULCISSI(MAE) | VIX(IT) A(NNOS) XXV M(ENSES) XI | D(IES) XX HOR(as) VIII | POSTUMIUS

PRISCUS | PATER INFELICISSIM(us) f(ABIENDUM) [C(URAVIT)]

193. *Hispania citerior* (Oviedo)

IHC 00254 (p 2,97)

HIC requiescit FAMULA DEI URRACA REGINA ET CONFAMULA | UXOR DOMINI RANIMIRI PRINCIPIS

OBIT DIE SECUNDA FERIA | HORA XI VIII K(A)I(L)(EN)D(A)S IULIAS IN (A)ERA DCCCCLXIII

194. *Hispania citerior* (Oviedo)

IHC 00258 (p 2,97)

EN QUEM CERNIS CAYE A TEGET COMPAGO SACRA | HIC DILECTA DEO RECUBANS TARAISA

CHRISTO DICATA | PROLES VEREMUNDI REGIS ET GELOYRAE REGINAE | GENERI ORTA CLARA

PARENTATU CLAROR ET MERITO | VITAM DUXIT PRAECLARAM UT CONTINET NORMA | HANC IMITARE

VELIS SI BONUS ESSE CUPIS | VEL SI OBIT SUB DIE VII K(AL)ENDAS IIII | HORA

MEDIAS NOCTIS (A)ERA MLXXVII POST PERACTA | AETATE SAECULI PORRECTA PER ORDINE(M)

MUNDI SEXTA | DA CHRISTE QUAESO VENIAM PARCE PRECOR AMEN

195. *Hispania citerior* (Sagunto / Saguntum)

CIL 02-14-01, 00549 = IRSAT 00357 = PELCatalans-V, 00001 = HEP-01, 00642 = HEP-03, 00393 = HEP-04, 00923 = AE 1991, 01113

[MATE]R(?) FIL(IAE) K(ARISSIMAE) F(ECIT) [...] | [ANN]ORUM IACEO VII ET [...] ABREPTA HORA [...]

INFELIX ETIAM SOMNO EX[SPECTAT(?) MEA MATER(?) | [ORA VIDERE] MEI DE CORP[ORE VELLE MIGRARE] [...] CLAMA(N)S [...]

196. *Hispania citerior* (Tarragona / Tarraco)

RIT 00681

D(IS) M(ANIBUS) | VAL(ERIO) VIC[tori] | COR(NELIUS) RON[...] | COR[NELIA] FLO[RA FI]|LIO

OPTIM[o] | QUE(!) VIXIT A[NNOS] | VIII ME[NS(ES) ...] | HOR[AS ...]

197. *Latium et Campania / Regio I (Alatri / Aletrium)*

Aletrium 00038 = SupIt-16-A, 00023 = AE 1997, 00271

A FELICUA [...] QUEA | [VIXIT AN]N(OS) XXX | [M(ENSES) ... D(IES) ...] V H(ORAS) V FEC[I(T) SIBI

ET SU]IS LIBERTIS LIBE[RABUSQUE POST/[ERISQ]UE EORUM IN F(ONT)E P(EDES) III | IN (!) P(EDES) III

198. *Latium et Campania / Regio I (Albano Laziale / Albanum)*

CIL 14, 04224 = ILCV +03087 = AE 2000, +00271


(H)ORAS [...] SEM | S RECU[M=N]BT [ERISQ]UE EORUM IN F(ONT)E P(EDES) III | IN (!) P(EDES) III

199. *Latium et Campania / Regio I (Ariccia / Aricia)*

CIL 14, 02170

D(IS) M(ANIBUS) | IULIO MA[RCO DEC]RIONI ARIC[NORUM OMNI | MUNERI FUN(C)|TO QUI

VI<X=S>IT A[NNIS XII M(ENSES) II DUOBUS D(IBUS DUOBUS | (H)ORAS VI AUR[ELIUS] IUCCA ET

IULIA HERM[<I=F>]T>0]NE PARENTES | DULCISSI[M]I F(ILIO) C(ARISSIMO) F(ECERUNT)

200. *Latium et Campania / Regio I (Capua)*

AE 1987, 00254
167

D(IS) M(ANIBUS) S(ACRUM) | STRATOCLETI | STRATONICI FIL(IO) | IUVEINI OPTIMO | ET INGENIO
BONO | QUI VIXIT ANN(OS) XVII | MENS(ES) VII D(IES) VIII H(ORAS) V | QUINTUS) VI IBUS
STRATONICUS ET MYRSINE PA|RENTES FILIO | DULCISSIMO

201. Latium et Campania / Regio I (Capua)
CIL 10, 04387
D(IS) M(ANIBUS) S(ACRUM) | BONAE MEMORIAE | VALERIAE Q(UAE) VIXIT ANNIS | VIII MENSIBUS
VIII | DIEBUS XXI HORAS(!) X | BENE MERENTI MATER | VALERIA FELICISSIMA

202. Latium et Campania / Regio I (Ciciliano / Trebula Suffenas)
SUPIT-04-T, 00065 = AE 1990, 00285
II[...]] | [...] AMANTISSIMO [...] | [...] RUFO IUN[IANO?] | [...] [QUI VIXIT ANN(IS) ...]XVII DIEBUS [...] | [...] LUCILLIANUS [QUI] | [...] VIXIT ANN(IS) MENS(IBUS) [...]II | DIE(BUS) III H(ORIS) [...] 

203. Latium et Campania / Regio I (Fiumicino / Portus)
IREP EP 00201 = AE 1983, 00126
D(IS) M(ANIBUS) | C(AIO) PAETEO ZOSIMO ALUMNO VIXIT | AN(NOS) III MENS(ES) III HORAS III

204. Latium et Campania / Regio I (Formello)
AE 1980, 00220
[D(IS) M(ANIBUS)] | [ ] HORDIONIUS | GENIALIS | M ARCO) HORDIONIO | ROMANO | FIL(IO) BENE MER(EN)TI | QUI VIXIT ANN(OS) III M(E)N(S)II | DIES XXVIII (H)ORAS X

205. Latium et Campania / Regio I (Formia / Formiae)
AE 1980, 00213
D(IS) M(ANIBUS) | IULIAE FAUSTILLAE | CO(N)IUGI INCOMPARABILI | QUAE VIXIT AN(N)IS XX
M(E)N(S)IBUS) X | DieB(US) XXV HORIS VI SINE | ULLA DISCORDIA M(ARCUS) | VALERIUS
FELICISSIMUS | VETER(ANUS) AUG(USTI) CUM QUAE VIXIT AN(NOS) | M(A)NIBUS) III M(E)N(S)II | DIES XXVIII (H)ORAS X

206. Latium et Campania / Regio I (Frascati / Tusculum)
EE-09, 00698
[FLAVIAE(S)] | ATHENA(E) | FLAVIUS | RESPECTUS | MATRI SUAE BENE M(E)R(ENT)I | FECIT | MARIUS ALECCHIUS | BONA DE AE | [X] | [X] | [X] | MARMARARIUS

207. Latium et Campania / Regio I (Grottaferrata / Tusculum)
CIL 14, 02543
D(IS) M(ANIBUS) | FELICIO | ITALIAE | ALUMN(A)E SUAE | DULCISSIM(A)E | V(I)XIT AN(N)O UNO | M(E)N(SIBUS) VI D(E)B(US) XI H(ORIS) XI

208. Latium et Campania / Regio I (Minturnae)
CIL 10, 06024 (p 1014) = AE 1984, 00179
D(IS) M(ANIBUS) | M ARCO AURELIO BITO FILIO DULCISSIMO ET | INCOMP(ARABILI) QUI VIXIT | ANN(OS) XV M(ENSES) VI D(E)B(US) VII H(ORAS) III | GRANIA SECUNDA MAT(ER) FEC(IT)

209. Latium et Campania / Regio I (Miseno / Misenum)
CIL 10, 03547 = CIL 11, *00250,2c
D(IS) M(ANIBUS) | SEX(TO) BEBIO STOLONI | QUI VIXIT D(E)B(US) III H(ORIS) X | C(AIUS) BEBIUS
HERMES MIL(ES) CL(ASSIS) PR(aetoriae) MI(S)ENENSIS | ET AureLIA PROBA fil(io) DulciSS(imo)

210. Latiurn et Campania / Regio I (Misenum)
CIL 10, 03380
D(is) M(anibus) | CATTIO SABINO SOSSIO filio in|comparabili qui vixit annis XI | MENSIBUS IIII DIEBUS VIII.IIII HORAS(!) VI | CATTIUS SOSSIUS FELIX scriba pater | ||(CENTURIA) III(triere)
PACE ET FANNIA SABINA MA|TER filio BONO ET INNOCENTISSI|MNO B(ENE) M(ERENTI) F(ECIT)

211. Latiurn et Campania / Regio I (Napoli / Neapolis)
CIL 10, 01531 = ILCV +03349 = ICNapoletana 00007
IN PACE DOMINI HIC REQUIESCIT | [...] QUI VI[XIT ANNO[s ...] | [...] HOR[A] DECIMA | [...] | [...] IMPERANTIBUS | [...] | [...] AUGUSTOS AN[NOS]

212. Latiurn et Campania / Regio I (Napoli / Neapolis)
ICNapoletana 00036
INSIGNI IUVENI HUIC | NOMEN FELIX ERAT QUI | VIXIT ANNIS DUXPAE | XII DIES DEB(US) IPSO OCTO | DECIMA HUCI HORA | VITA RECESSIT Ghic de|COR ADQ(UE) DOLUM LIQ(UE) GENITORIB(US) AMBIS

213. Latiurn et Campania / Regio I (Napoli / Neapolis)
ICUR-01, 02824
AURELIUS CONCESSU(S) ANNIS XXIII ET M[ENSIBUS ... ET] | (H)OR(I)=A(S) SUI FILIO MERENTI |

214. Latiurn et Campania / Regio I (Napoli / Neapolis)
ICUR-01, 02824
AURELIUS PIE VIXIT | ANN(OS) [...] M(ENSES) VIII D(E)B(US) XXVIII | (H)ORAS N(UMERO?) [...] | KARISSIMO BEN(E)=I> | MER(ENTI) MATER ET FRA<T=I>S RES

215. Latiurn et Campania / Regio I (Ostia Antica)
AE 1985, 00243
D(is) M(anibus) | THEMISTOCLETI | VIXIT ANNO(S) V M(ENSES) VII D(IES) XVIII | H(ORAS) VI TROPHIMUS ET | EUFRAENUSA(!) PA|RENTES F(ILIO) DULCISSIMO ET T(ITUS) CLAUDIUS FAUSTUS | IN|VITUS F(ECERUNT)

216. Latiurn et Campania / Regio I (Ostia Antica)
AE 1991, 00349 = AE 2000, +00250
AUR<Elia> POLUC[IAE Q(UAE) VIXIT ANNO(S) XXXV | M(ENSES) VII D(IES) X | H(ORAS) III ET CIPIAE | AELIAN(AE Q(UAE) VIXIT ANNO(S) XI M(ENSES) V D(IES) III CARMINIUS | PLOTINIANUS BEN(E) M(ERENTI) | CONIUGI FEC(IT) HIC DORMIT

217. Latiurn et Campania / Regio I (Ostia Antica)
AE 1991, 00353 = AE 2000, +00250
D(IS) M(ANIBUS) | MANDRASLO | FILIO DULCIS(SIMO) | Q(UAE) VIXIT ANNO(S) VIII M(ENSES) III | D(IES) XX H(ORAS) VIII | AGAPE MATER | POSUIT | HIC DORMIT

218. Latiurn et Campania / Regio I (Ostia Antica)
CIL 14, 00331
219. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00497

ACRA[...]NTIANE QUAE | VIXIT ANNIS XXVI M(ENSIBUS) VIII D(IEBUS) XIII H(ORIS) II | CORPORI ET SPIRITO INCONPA(RA)BILI | OB IUNCTAM ATEFCTIONEM(!) FECIT | HIS AQUO MERUIT | LOCU CONCESSU A PACEDIO FORTUNATO

220. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00603

D(IS) M(ANIBUS) | ARISTIAE NICARETENI QUAE | VIXIT ANNIS XVI ME(N)S(IBUS) VIII D(IEBUS) VII | H(ORIS) X IUL(IO) ARISTIO FIL(IO) PISSI(M)I IUL(IAE?) | DULCISSIMAE | ARIMO CO(N)IUGI SUAE BENE ME|RENTI FECERUNT EUPSYCHI NICARETENI DIYIS(!) ATHANATOS LOC(UM) CONCES(SUM) | A FAVIA ALEXANDRIA

221. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00610 = D 08062

D(IS) [M(ANIBUS)] ARRIAE P(UBLI) F(ILIAE) MAXIMINAE | STATUAM VENERIS INFELICIS|SIMI PARENTES FILIAE DULCISSIMAE VIXIT ANNIOS XV | M(ENSES) XI D(IES) XI H(ORAS) III

222. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00647

D(IS) M(ANIBUS) | L(UCIO) AXSILIO(!) PRIMITIVO FECIT | AXSILIA(!) TROPHIME MATER | FILIO PIENTISSIMO VIXIT | ANNIS XXII DIEBUS XXI H(ORIS) III

223. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00680

D(IS) M(ANIBUS) | L(UCIO) CALPURNIO | REGINO Q(UI) VIXIT | ANNIS XXX (H)ORIS VIII | CALPURNIA ONESIME FILIA ET BIBIA | ISIAS FECERUNT

224. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00753

D(IS) M(ANIBUS) | L(UCIO) CALPURNIO | REGINO Q(UI) VIXIT | ANNIS XXX (H)ORIS VIII | CALPURNIA ONESIME FILIA ET BIBIA | ISIAS FECERUNT

225. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00824

D(IS) M(ANIBUS) | L(UCIO) CALPURNIO | REGINO Q(UI) VIXIT | ANNIS XXX (H)ORIS VIII | CALPURNIA ONESIME FILIA ET BIBIA | ISIAS FECERUNT

226. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00838

CLAUDIA CHRESTE | VIXIT ANNIOS III M(ENSES) VI D(IEBUS) XV | H(ORAS) N(UMERO) VIII | CLAUDIA AMABILIS | VIXIT ANNIOS III M(ENSES) VI D(IEBUS) XX | H(ORAS) N(UMERO) VIII GEMELLAE | IN FR(ONTE) P(EDES) X IN AGR(O) P(EDES) X

227. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00890

D(IS) M(ANIBUS) | COR(NELIAR(E)) SEVERIN(A)E QUAE VIXIT | ANNIS XXV M(ENSIBUS) X D(IEBUS) XI (H)ORIS VIII | COR(NELIAR(E)) SEVERIN(A)E QUAE VIXIT | ANNIS XXV M(ENSIBUS) X D(IEBUS) XI (H)ORIS VIII | QUARTINUS CO(N)IUGI BE|NE MERENTI FECIT

228. *Latium et Campania / Regio I (Ostia Antica)*
CIL 14, 00945

D(IS) M(ANIBUS) | A(ULUS) EGRIL | OSTIENSIS | QUI VIXIT(ANOS) III | M(ENSES) IIII D(IES) XXVI
| HOR(AS) X FECIT | A(ULUS) EGRILIUS | CARPUS VERN(A)E | B(ENE) M(ERENTI)

229. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 00969

D(IS) M(ANIBUS) | ERUCIAN(A)E O[...][OCLAE QUAE VI][XIT A]N[NIS IIII M(ENSIBUS) [...]] | D(IEBUS)
III H(ORIS) X[...]

230. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01009

D(IS) M(ANIBUS) | FELICISSIMO FILIO PISSI|MO QUI VIXIT ANNIS QUIN|QUE MENSIBUS DUOBUS | DIEBUS TREDEC<e>=I>M HORIZ | UNDECIM PARENTES IN|FELICISSIMI

231. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01034

{T FL} T(ITI) FL(AVI) PRIMI AELIA EU|RESIS FILIO B(ENE) M(ERENTI) F(ECIT) | Q(UI) V(IXIT)
ANN(OS) XIX M(ENSES) XI | D(IES) XXIX H(ORAS) VII S(EMISSEM)

232. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01052

D(IS) M(ANIBUS) | FLAVIAE MAXHM(A)E CO(N)IUGI | KARISSIM(A)E FECIT T(ITUS) SEXTIUS |
AEPAFRA VIX(IT) ANNIS XXX M(ENSIBUS) VI | D(IIEBUS) XVIII H(ORIS) IIII

233. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01053

D(IS) M(ANIBUS) | FLAVIAE PRIM(A)E | QU(A)E VIXIT ANNIS | III M(ENSES) VI | D(IIEBUS) XVIII H(ORIS) IIII

234. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01196

D(IS) M(ANIBUS) | IULI(A)E SEVERAE | L(UCIUS) A(UI)RELIUS FECIT BEN|E MERENTI CO(N)IUGI |
QUAE VIXIT ANNIS[e] | CVXXXXX MENS(IBUS) III | HORAS(!) X

235. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01203

D(IS) M(ANIBUS) | IULIAE ZOSIM(A)E | QUAE VIXIT A(NNOS) VIII M(ENSES) X | D(IIES) X H(ORAS) X |
Q(UINTUS) IULIUS HERMADIO | ET IULIA PROC(U)LA | ALUMNAE B(ENE) M(ERENTI) F(ECERUNT

236. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01318 = IPOstie-B, 00107

C(AIO) MARCIO CRECENTI VIXIT ANNIS XIIII HOR(IS) VIIII | FECERUNT PARENTES C(AIUS)
MARCIUS THEPTUS ET MARCIA | CARPIME FILIO DULCISSIMO ET SIBI ET LIBERTIS Libertabusque
POSTE|RISQUE EORUM HUIC MONIMENTO ITUS AMBITUS DEBETUR H(OC) M(ONUMENTUM)
H(EREDEM) N(SEQUETUR)

237. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01475

D(IS) M(ANIBUS) | QUINTO PLOTIO EUZELO | Q(UI) V(IXIT) A(NNOS) III M(ENSES) VIII | D(IIES)
XVIII H(ORAS) VIII | L(UCIUS) TITIUS EUZELUS FECIT | NEPOTI DULCISSIMO
238. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01566

D(IS) M(ANIBUS) | M(arc)i SALINATORI DEMETRI | QUI VIXIT ANNIS III m(ENSIBUS) II[...] | DIEBUS XI H(ORIS) VII | SALINATORIA ANTI[chis filio] | DulciSSimo [[VII]]

239. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01605

D(IS) M(ANIBUS) | SERTORI PACATI | QUI VIX(IT) ANN(OS) III | MEN(SES) X DI(ES) XX H(ORAS) VII

240. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01675

[Q]UI(!) VIXIT ANNIS VIGINTI MENSIBUS | [QUATT]UOR HORIS DUODECIM(IS) QUI EX HIS | [MECUM A]NNO UNO MENSIBUS QUINQUE DIE(BUS) | [...]IUS TIBERINUS CONIUGI BE(NE MERENTI)

241. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01767

D(IS) M(ANIBUS) | VETURIAE MARCELLAE | QU(a)e VIXIT AN(nis) XXXVI m(ENSIBUS) | XI d(EIBUS) VIII[II] H(ORIS) VII C(AIUS) | VETTIUS EPICI[ANUS CO]NI[UGI INCOMPARA<BEV>|quila vixi an(nis) XII M(ENSES) III|E] DI(EIBUS) XI

242. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01776

VIBI[a] L[UCI] F[ILIA] | TELETE | V(I)XIT A(NNOS) II M(ENSES) III | D(IES) XXII H(ORAS) VI

243. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01821 = ILCV 04805 = CLE 00563

[GO CUI PATER ADDIDERAT NOMENQU[...]EREBAT || HIC VIRIDIS GEMMAE | PRAETIOSAE NOMEN HAB]EBAT SED CITO ME RAPUIT M|ATRIQUE DOLORE RELIQUIT | VITA FUIT BIS TERNOS MEN|SES ET IN]SUPER UNUS | ET TOTIDEM ANNI NEC PLUS | FUIT HORA SUP{P}REMA | FERST(!) ANIMO SORTEM | [...]D[...]TA FERE]BANT

244. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 01833

[D(IS)] M(ANIBUS) | [...]AE CLA | [...]ANTI | [...]SIMAE [...] | [...] A(NNOS) [...]XI M(ENSES) III | [D(IES) ...] H(ORAS) VI | [PARE]NTES | [FECE]RANT

245. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 04790

D(IS) M(ANIBUS) | P(UBLIO) ANT(ONIO) CHARITO | ET RAGONIA PRAE|PUSA VERNAC[U]L(A)E | DUL(CISSIMO) FUSCA VIC|XIT(!) AN(NOS) III M(ENSES) VI | D(IES) VIII(H)OR(AS) VI

246. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 04806 = EE-09, 00490

D(IS) M(ANIBUS) | M(ARCO) AURELIO CHRO|NIO FILIO DULCIS|SIMO QUI VIXIT | [AN]NO UNO ME(N)S(IBUS) | [...]III DIEBUS XXIII | [HORI]S II

247. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 04836

] VIX(IT) AN(NOS) VI[...] | DIE(S) XXII H[OR(AS) ... PER]M|ISSU C(AIIO) CAM[...]
249. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 05184 = CLE 02176

[D(IS)] M(anibus) | [...JO UVRANO | [... VI]XIT ANN(OS) II | [... DI(E)]S II | [HORI]S IIII

250. *Latium et Campania / Regio I (Ostia Antica)*

CIL 14, 05222

[S]IME | [...] ANN(IS) LVIII | [...] DIEBUS] XXXVII (H)ORIS IIII | [...] M FEC(IT)

251. *Latium et Campania / Regio I (Ostia Antica)*

IIOstie p 89 = AE 1971, 00069

L(UCIUS) FAECENIUS L(UCI) LIBERTUS | FECIT [SIBI ET] | L(UCIO) FAECENIO L(UCI) F(ILIO)

Pal(ATINA) AGRICOLA[...] | L(UCIO) FAECENIO L(UCI) F(ILIO) VERO VIXIT ANNIS [...] QUOD

DEBUIT FILIUS FACERE PATRI PAT(ER FILIO FECT [...] | ERIPUIT PATER FATUS AD HORAM [...] | GRATA MEI[...]

252. *Latium et Campania / Regio I (Ostia Antica)*

IPOstie-A, 00197 = ISIS 00132

D(IIS) MANIB(US) | PETRONIAE STOLIDIS | FIL(IAE) PIISSIMAE | C(AIUS) PETRONIUS ANDRONICUS

ET PETRONIA MARITIMA | PARENTE FECERUNT | VIXIT ANN(OS) XX D(IES) XXII H(ORAS) IIII

253. *Latium et Campania / Regio I (Ostia Antica)*

IPOstie-A, 00218 = AE 1971, 00081

D(IS) M(anibus) | SATYRI FECT | IASON PATER | Q(UI) V(IXIT) M(ENSES) VIII D(IES) VIII | H(ORAS) III

254. *Latium et Campania / Regio I (Ostia Antica)*

IPOstie-A, 00239 = ISIS 00078

D(IS) M(anibus) SAC(RUM) | SUALLIAE RHEMBA|DI INNOCENTI | VIXIT A(NNOS) II M(ENSES) V

D(IES) XXIII | HOR(AS) IIX L(UCIUS) SUALLIUS | LUPIO PARENS

255. *Latium et Campania / Regio I (Ostia Antica)*

IPOstie-A, 00261 = ISIS 00087

D(IS) M(anibus) | URBICAE SUAE FECIT | OLYMPUS MATIDIAE | AUG(USTAE) F(ILIAE) SER(VUS)

CUM QUA VIX(IT) | ANNO I M(ENSIBUS) VIII D(IEBUS) XXII H(ORAS) III | QUAE DECESSIT ANN(ORUM) XI

256. *Latium et Campania / Regio I (Ostia Antica)*

ZPE-111-287 = AE 1996, 00304

AULO AEGRILIO | HELIADE SEVRO | AUGUSTALIS(!) IDEM(!) | QUINQUENNALI | AEGRILIA STORGE

PATRI P(IISSIMO) | DIS MANIBUS | A(ULI) EGRILI A(ULI) F(ILII) PAL(ATINA) MAGN[1] | DEC(URIUM) DECR(ETO) PRAE(ORI) | PRIMO SACRIS VOLK(ANI) | FACIUNDIS | VIX(IT) AN(NOS)
VIII m(enses) V d(ies) VII hor(as) V [...] | A(ulus) Egrilius Heliad[es et] | Egrilia P[...] | filio P[iissimo]

257. *Latium et Campania / Regio I (Palestrina / Praeneste)*

CIL 14, 03344

Dis Man(ibus) | P(ublius) Fufius Dexter | Lolliae Iucun|d(a)e co(n)iugi bene me|renti et incompa|rabili qu(a)e mecu(m) vi|xit annis sex men|s<1=E>bus sep{p}te(m) die(bus) XV | hor(is) III qu(a)e in diem m|ortis su(a)e omne (n)omine | bene monuit(!)

258. *Latium et Campania / Regio I (Pompeii)*

CIL 04, 00294 (p 194)

Iu(v)enilla || nata | die Satur(ni) (h)ora secu(nda) v(espertina) | IIII Non(as) Au(gustas)

259. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 01994

Aciliae L(uci) f(iliae) Macrinae | uxori sanctissimae | quaes v(xit) ann(os) XXIII

m(enses) III d(ies) XI h(oras) II | [...]comus maritis infelicissimus

260. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02169 = LIKelsey 00230

D(is) M(anibus) | Biselliae Felicitisaemiae quaes <v=B>xixit | ann(is) XXVIII | noctis (h)or(is) VI | Martius Zenon co(n)ig(i) |i bene merenti fecit

261. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02311 = CLE 00420

[C]occiae Thallusae Cocc[iae] | annos natae XVI L(ucius) II [...] | Cocceius Coeranus

Bland[a]e | uxori | [qui] legis hunc titulum quid no[m]en scire laboras | [qua]e fuerim


[qu]atiminus volgo persaasum credimus hospes | [in]dicia ut vitae titulo conscripta


et blandae opibus decorata priusquam | [saeva] per opscurum(!) serpens mors cuncta

resolvit | [tertius] insurges mihi sol cum coniugis visus | [inec t] amen omnino et quintae

vix deinde kalendae | [hinc me] iigitur nosces sextum decimque tulisse | [annum] quem

vitae finem mihi | fata dererunt ...) | [...] hanc se dem coniunx [...] | [...] mihi quo felix [

262. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02321

D(is) M(anibus) s(acrum) | Cominiae Aniciae filiae dulcissimae | quaes v(xit) ann(os) XII | m(enses) VIII d(ies) V h(oras) III | cominius apronianus | et Flavia Anicia | parentes maestissimi

263. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*

CIL 10, 02421

D(is) M(anibus) | A(uli) Firmi | A(uli) F(iili) Cres|centis | v(xit) a(nnum) I | m(enses) | VIII d(ies) XI | h(oras) V

264. *Latium et Campania / Regio I (Pozzuoli / Puteoli)*
CIL 10, 02671

D(is) M(anibus) | Lucio Victor(o) | qui vixit annis XLV | me(n)s(ibus) II die(bus) XI hor(is)
V | Aurelia Secundila | Co(n)iugi incompar<b=v>=|li bene mer(ent)i fec(it)

265. Latium et Campania / Regio I (Pozzuoli / Puteoli)

CIL 10, 02913

D(is) M(anibus) | Reginae coniugi | bene merenti quae | vixit ann(is) L men(sibus) | VI
die(bus) XVIII h(or(is) VIII | Primetivus(!) fec(it)

266. Latium et Campania / Regio I (Pozzuoli / Puteoli)

CIL 10, 02927

Dis Man(ibus) | C(aio) Salonio Polluci | fecit | Salonia Fortunata | vernae suo | vixit
annis V diebus XX | hor(is) III

267. Latium et Campania / Regio I (Pozzuoli / Puteoli)

CIL 10, 02942

D(is) M(anibus) | C(aios) Seiо Verec|undo vixit ann(is) LX me(n)s(ibus) II | die(bus) V
(h)or(is) VIII | p(atri) incomparabili fec(it)

268. Latium et Campania / Regio I (Pozzuoli / Puteoli)

CIL 10, 02964

Sittia Epic|tes quae vixit | annis LVIII diebus | XI horis X Sittius | Primus coniugi | ben{a}e merenti | fecit

269. Latium et Campania / Regio I (Pozzuoli / Puteoli)

CIL 10, 02984

D(is) M(anibus) | T(itus) Sullius Albanus | vixit annis XI | mens(is) IIII die(bus) IIII |
hor(is) IIII | fecit M(arcus) Aec[li]anius Chrysog|onius filio pientissimo

270. Latium et Campania / Regio I (Pozzuoli / Puteoli)

CIL 10, 02986

Dis Man(ibus) | C(aio) Sulpicio Teri | v(ixit) ann(os) XVII m(enses) XI | d(ies) XX h(oras)
VII | C(aius) Sulpicius | Saturninus pater | filio piiissimo

271. Latium et Campania / Regio I (Pozzuoli / Puteoli)

CIL 10, 02994

D(is) M(anibus) | C(aio) Tantilio Se|cundino C(aius) Tan|tilius Secun|dinus pater fil(i0)
incomparabili | qui vixit ann(os) XVII m(enses) | VIII d(ies) XVIII h(oras) VII

272. Latium et Campania / Regio I (Pozzuoli / Puteoli)

CIL 10, 03010

D(is) M(anibus) Sacr|is | Titia Datiba(!) Caelio | victor(i) f(ilio) Gaio coniugi | dulciissimo
titulum | positi|t(!) in quo vixit | annos XXXV me(nses) V d(ies) | n(umero) X hor(is)!
n(umero) XI c(onix?) | vixit usque quo | potuit

273. Latium et Campania / Regio I (Pozzuoli / Puteoli)

CIL 10, 03049 = LIKelsey 00220

D(is) M(anibus) | M(arco) Val|erio Laoti cui | et Africano filio | dulciissimo ac su|per
ceteros karos | mihi piiissimo qui | vixit ann(is) VI d(eibus) VII | (h)or(is) III Aurelia Lais
mater | filio karissimo b(ene) | me(ren)ti | f(ecit)
274. *Latium et Campania / Regio I (Roccagiovine / Fanum Vacunae)*

   Zarker 00088 = AE 1928, 00108


275. *Latium et Campania / Regio I (Salerno / Salernum)*

   CIL 10, 00584 = InscrIt-01-01, 00058

   EUCHARIO FILIAE | DULCI | VIXIT ANN(OS) X HORAS III

276. *Latium et Campania / Regio I (Tivoli / Tibur)*

   AE 1980, 00191

   MENSI]BUS III DIES XVII HO[RE ...] SATURNINUS AUGG(USTORUM) LIBERTUS] ET COCEIA MACEDONICA?] PARUM FELIX(!) FECERUNT

277. *Latium et Campania / Regio I (Tivoli / Tibur)*

   CIL 14, 03754 = InscrIt-04-01, 00309

   D(is) M(anibus) SER(VIO) CORNELIO | SILVA[NO] | VIXIT ANN(IS) VII | DIEB(us) IV HOR(is) IV | CORNELIA NIC[E] | FILIO PISSIMO [

278. *Latium et Campania / Regio I (Ventotene, Isola / Pandateria)*

   CIL 10, 06785 = CLE 01189 = ILMN-01, 00611

   RELIQUIAE CINERIS TUMULO MAN DATA QUESCUN(T) AUG(USTI) LIB(ERTI) SACRO HOC TIBI METRO|BIE HUIC NON DURA COLU CLOTHO DECREVIT IN [...] ANNIS TER DECIES QUINOS DEGRE QUEM VOLUMIT [...] PRAEFUIT HIC LONGUM TIBI PANDOTIRA PER AEVOM(!) [...] PROVIDAQUE IN MELIUS IURA DEDIT POPULU | PLENA BONO MENS AEQUA FUIT NON ASPERA LINGU(A) INCULPATA FIDES INOCUCUSQUE PUDOR | NULLUS FULGOREM DECERPERE LIVOR | CONSTIT(IT) AD FINEM ULTIMAQUE HORA NITOR | TE TUA NATORUM DEFLET PIA TURBA TUORUM | CONSEQU(N)SUQUE PARI TURBA PIA GEMIT | ESSE TIBI CREDAS OMNES DE MORTE PARENTES | USQUE ADEO AEQUALIS MAEROR IN ORA FUIT | EMINET IN LUCTUS PRIMA PRAEMA IULIA CONJUNX | PER QUEM SI FAS EST VIVIS IN ELYSIUM | DECESSIT X K(ALENDAS) DECEM(BRES) L(UCIO) ARR(UN)TIO T(ITO) FLAVIO BASSO CO(N)S(ULIBUS)

280. *Liguria / Regio IX (Vado Ligure / Vada Sabatia)*

   AE 1984, 00419

   D(is) M(anibus) D(ecimo) PETRONIO | D(ecimi) F(ilio) STEL(LATINA) PROCULO | VIX(IT) ANN(IS) XLV MENS(e) I | DIEB(us) VIII H(ORIS) VIII | PETRONIA TYCHE PATRO|NO BEN(E) MER(ENTI) FECIT

281. *Liguria / Regio IX (Vado Ligure / Vada Sabatia)*

   SupIt-02-VS, 00003

   D(is) M(anibus) D(ecimo) PETRONIO | D(ecimi) F(ilio) STEL(LATINA) PROCULO | VIX(IT) ANN(IS) XLV MENS(is) I | DIEB(us) VIII H(ORIS) VIII | PETRONIA TYCHE PATRO|NO BEN(E) MER(ENTI) FECIT

282. *Liguria / Regio IX (Ventimiglia / Albintimilium)*
176

AE 1992, 00679
(D(is) M(anibus) | SEXTILIAE PATERNAE | CONIUGI PIENTISSIM(A)E | QU(A)E VIXIT ANN(IS)
XXVIIII | MENSIBUS III DIEB(US) V | HORIS VIII

283. Liguria / Regio IX (Ventimiglia / Albintimilium)
Supli-10-A, 00021
(D(is) M(anibus) | SEXTILIAE PATERNAE | CONIUGI PIENTISSIM(A)E | QU(A)E VIXIT ANN(IS)
XXVIIII | MENSIBUS III DIEB(US) V | HORIS VIII

284. Lugudunensis (Autum / Augustodunum)
CIL 13, 02798 = ILCV 02814
MEMORIAE AETERNAE | QUIETAE QUAE VIXIT ANN(UM) I D(IES) III | H(ORAS) VIII DECESSIT VIII
KAL(ENDAS) N(OV)EM(BRES) | VALENTA VI ET VALENTIANIO II CONSS(ULIBUS)

285. Lugudunensis (Lyon / Lugudunum)
CIL 13, 02052
(D(is) M(anibus) | AELIAE GERMANILLAE | AELI GERMANINI FILIAE | QUAE VIXIT ANNIS VI
MENSI|BUS VIIII DIEBUS XIII HORIS III | AELIUS GERMANINUS PATER | FILIAE DULCISSIMAE
P(ONENDUM) C(URAVIT)

286. Mauretania Caesariensis (?)
CIL 08, 21810
(D(is) M(anibus) S(acrum) | QUINTUS PETRON(IUS) | CASTUS FE(CIT) | QUINTO ET | CASTULO |
FILIBUS PI(IISSIMIS) | VIXERUNT AN(NOS) | VI M(ENSES) IIII H(ORAM) | HI(C) S(ITT) S(U NT)

287. Mauretania Caesariensis (Am el Kebira / Satabis)
CIL 08, 20277 = ILCV 01570 (add) = CLE 01977
MEMORIAE AELIAE SECUNDULAE | FUNERI MUIDE QUID(E)M CONDIGNA IAM MISIMUS OMNES |
INSUPER AR(A)EQU(E) DEPOSIT(A)E SECUNDULAE Matri | LAPIDEAM PLACIT OBIS ATPONERE
MENSAM | IN QUA MAGNA EIUS MEMORANTES PLURIMA FACTA | DUM CIBI PONUNTUR CALICESQ(UE)
E<T=I> COPERTAE | VULNUS UT SANETUR NOS ROD(ENS) PECTORE SAEVUM | LIBENTER FABUL(AS)
DUM SERA RED(D)IMUS HORA | CASTAE MTRI BONAE LAUDESQ(UE) VETULA DORMIT | IPSA [Q(UAE)]
NUTRI(I)T MONENT ET SOBRIA[=E] SEMPER | VIXIT A(NNOS) LXXV A(NNO) P(ROVINCAE) CCLX
STATULENIA IULIA FE(CIT)

288. Mauretania Caesariensis (Amoura / Sufasar)
CIL 08, 21479 = ILCV 02791
BONA MEMORIA EMMARTIS ET FILIAE EIUS VI{C}XIT ANN(IS) XVIII MENSES | DUO DIES V
(H(ORAS) SEPT(E)M) ET MORITUR DI[=A] E K(A)L(ENDAS) | MAI{I} AS P(ROVINCAE) CCLXXVIIII

289. Mauretania Caesariensis (Cherchell / Caesarea)
AE 1981, 00954 = Cherchel-02, 00065
PU|ERO | E HORIS DUO|BUS HILARUS | FECIT BENE ME|RENTI

290. Mauretania Caesariensis (Cherchell / Caesarea)
BCTH-1932/33-310 = AE 1933, 00061
(D(is) M(anibus) | M(ARCO) CASSIO CALPURNIANO EQ(UITI) ALAE T<HR=RH>|ACUM ADIUTORI A
COM|MENTARI(I)S VI<X=CS>T ANNI|S XXXII M(ENSIBUS) VIII|S D(IEBUS) XX H(ORIS) V S(EMIS) |
CALPURNIA ANCILLU | FILIO BENE MERENTI | HI(C) S(ITTUS) E(ST) S(IT) T(IBI) T(ERRA) L(EVIS)

291. Mauretania Caesariensis (Cherchell / Caesarea)
CIL 08, 09433 (p 1984) = ILCV +03681
\[<F=E>RAT(RES) GEM(ELLI) QUI SE | A {I}MAR(UNT) ZET(AM?) PAT(ER) FIL(IIS)\]

292. Mauretania Caesariensis (Cherchell / Caesarea)
CIL 08, 09461 (p 1984)
DOMITIUS MONTA|NUS VIXIT ANNIS(!) III | ME(N)SES VI (H)ORAS VI

293. Mauretania Caesariensis (Cherchell / Caesarea)
CIL 08, 09471
\[DIS MANI(BUS) T(ITI) FLAVI | [...] FLAVI PLACI | [...] VIXIT ANNIS XXI | [DIE]BUS XXII HORIS III\]
HIC | [S(ITUS) E(ST) SIT TIBI] TERRA LEVIS

294. Mauretania Caesariensis (Caesarea)
CIL 08, 09515 (p 1984)
SATURNINUS | MAGONUS(!) FIL(IUS) | VIXIT ANNIS LXXV ME(N)S(IBUS) IIII | HORAS(!) VI HER(EDES) ET | FILI(I) FECERUNT

295. Mauretania Caesariensis (Henchir Suik / Cohors Breucorum)
CIL 08, 21563
\[D(IS) M(ANIBUS) S(ACRUM) | MEMORIAE GE|MIANI CRESCENTI | VIXIT | LII D(IEBUS) | VIII H(ORIS) VII\]

296. Mauretania Caesariensis (Kherbet Fraim)
CIL 08, 20525
\[D(IS) M(ANIBUS) S(ACRUM) | FLAVIUS | DATULLUS | VIXIT ANNIS | LXXV ME(N)S(IBUS) IIII | HORAS(!) VI HER(EDES) ET | FILI(I) FECERUNT\]

297. Mauretania Caesariensis (Medea)
BCTH-1930/31-144
LIVONNIUS ROGA|TUS VIXIT ANNIS QUADRAGINTA DUO M(ENSIBUS) V D(IEBUS) XV (H)OR(IS) V

298. Mauretania Caesariensis (Mta Djafar, Koudiat)
CIL 08, 09179 = CIL 08, 20819
\[ZDP[...] | [...] ST SUMMA | [...] A(NNUM) I M(ENSIBUS) VIII D(IES) | [...] NAT(US) FU(I)T S(I)GN|O | [...] H|OR(IS) HOMERIDANUS UT V|BIF | [...] ERAT IB(I) NAT(US) | [...] DB[...]| D P(IA) V|IXIT A(NNOS) XXV M(ENSIBUS) IIII\]

299. Mauretania Caesariensis (Setif / Sitifis)
AE 1985, 00889
\[D(IS) M(ANIBUS) S(ACRUM) | L(UCIUS) DOMITIUS PA|RIATOR VIXIT A(NNOS) XII | M(ENSIBUS) VII D(IES) VIII H(ORAS) XI | EMINEUS FILIO | DULCISSIMO FECIT\]

300. Mauretania Caesariensis (Sitifis)
BCTH-1928/29-160
\[D(IS) M(ANIBUS) S(ACRUM) | M(ARCUS) AURELIUS | [...] TUS MIL(ES) LEG(IONIS) | II ITAL(ICA) | IULIAE DOMITIAE | CO(N)IUGI INC|O-M > PA|RABLI BENE ME|RINTI TITULUM | POSUIT Q(UAE) VIXIT | A(NNOS) XXVI M(ENSIBUS) V | D(IES) XX (H)ORAS III M(ULIER?) P(OSUIT)\]

301. Mauretania Caesariensis (Setif / Sitifis)
BCTH-1981-365 = AE 1984, 00940
302. Mauretania Caesariensis (Sour el Ghzolane / Auzia)
CIL 08, 09052 (p 1960)

[Lucio Cassio Restuto veterano ex decurione et e Clodia Luciosae eius Cassi Rogatum et Saturni[ni][nus parentibus be]ne [mer]e[N[tib(us) piiss]imis L(uicius) Cassius Restutus ex dec(urione) vet(erinus) te(st)amen[to sic praecipe]rat [... L]iberos quos at te Clodia Luciosae uxor mea suscep[i [...] i[...]VS[...][MN[...]] essem non haberem [...]atus [...] cogitansque eius adfectionem [...]R[...][NE[...]] vere [...] vivus decentem memoriae memam et e[Clodia]ae Luciosae uxor meae bene merenti is ide[em XXVI in memoriae patris vos posteros qua] vestros decc(uriones) futuros [... so]l[e]mnia quattuor annis facere volo ad eas] res N[uferabitis ...] quae s[u]MM(um) XX menses quosque asse octonos qui efficiuntur N(ummmum) M[...]N[...[C[...]] ex [...]OR[...]]BIIS ex hac [...]III S(eos et item Non(is) Aug(ustis) N(atalis) mei edere per maggi(istros) s(u) c(uirius)q(u)e ann(i) cirquensce ce [...] ess missus sex (denarios) CXXXV [eaedem d]ie ante hora(m) tertiam(d)abuntur sportulae [s] univer[sis] con[dec(urionibus) mei et scrib(is) duobus [...]B[...] de[nario I Clodiae Luciosae uxor meae Cassiae Duclae et Cassiae | Restutae]ae filiab[us] [fratris] mei pu[pi]labus mei ante basem statuarum tam meae quam uxor meae singulis (denarios) bi[n]o[s ad custodiam] (denarios) III ita ut statuam memam et uxor meae saec[erat et coronet et cera]eos) II accedam item I[deum I]an[uarium natalis Clodiae Luciosae] meae edentur per maggi(istros) per omnes annos circui[e]nes ce [...] ess missus VI (denarios) CXXXV eadem die ante horam tertiam ante basem statuarum tam meae quam uxor meae dabantur[tur] sportulae universis condec(urionibus) mei et scribis duobu[s] [...]denario I Clodiae Luciosae uxor meae Cassiab[us] [Du]lacae et Restutaee filiabuses fratris mei pupilabus mei singulis (denarios) binos ad custodiam (denarios) III ita ut statuam et uxor meae saecerat et coronet et coronet eos II accedat credo tamen [...] pares hanc n(ostram) memoriae vos posterosque vestros libentissimus

303. Mauretania Caesariensis (Sour el Ghzolane / Auzia)
CIL 08, 09056 (p 1960)

Dis Ma(nibus) s(acrum) | Furfan[ius Donat]us milites co(ho)ritis | vix(it) a(nnos) XXX | m(en)s(es) II d(i)es | II (h)oras XI

304. Mauretania Caesariensis (Tenes / Cartenna)
CIL 08, 09671

D(is) Ma(nibus) s(acrum) | Aemil(us) | Faust(u)s | vix(it) a(nnos) XXVII | (h)oras XV

305. Mauretania Caesariensis (Tipaza / Tefessad / Tipasa)
AE 1982, 00985

D(ies) XII(II) r(ecessit) III No[nas] | Maias (h)ora noctis [...] | dies Lun(a)e pro(vincialiae) CXXX]

306. Mauretania Caesariensis (Tipaza / Tefessad / Tipasa)
BCTH-1910-CCIII

D(is) Ma(nibus) s(acrum) | Calliste vixit | annis XVI me(n)s(is)ibus) III hor(is) | VI et s(emis) nuptura idibus O(ct)obribus) | moritur III Idus Octobribus) PV|AIS mater pia
179

KAR(ISSIMAE) FIL(IAE) FE[CIT]

307. Mauretania Caesariensis (Tipaza / Tefessad / Tipasa)
CIL 08, 20913 = ILCV 02038 = AE 1891, 00099 = AE 1938, +00089
DD(IS) M(ANIBUS) | FABIAE SALS(AE) MTR | SANCT(AE) ET RARISSIMAE | ET INCOMPARABILI |
IQUE VIXIT AN(OS) LXII | M(ENSES) II D(IES) XXVII H(ORAS) VIIIIB | MERITA EIUS TITULUM |
F(ILII) ET F(ILIAE) ET N(EPOTES) | A(E) | EDUCATRICI | SU(A)EQUI(UE) CONSTABILITOS(!) RE(L)I(QUIT) |
FECERUNT

308. Mauretania Caesariensis (Tlemcen / Pomaria)
CIL 08, 09936 (p 2065)
D(IS) M(ANIBUS) S(ACRUM) | QUINTO MAECIO RUSTICO FERRO | PETITO QUI VIXIT | AN(OS) |
XXXXIII | M(ENSES) III D(IES) XXI H(ORAS) V | MAECII AFRI|CANUS ET DO|NATUS FRATRI |
INNOCENTI

309. Mauretania Tingitana (Tanger / Tangier / Tingis)
IAM-02-01, 00016 = ILCV 01470 = ILM 00020 = AE 1912, 00001 = AE 1912, 00009 = AE 1916, +00100
AURELIA SABINA ANCILLA | C(H)RESTI VIX{S}IT PL(US) MINUS | ANNIS XXIII ME(NSIUS) V |
DI(EBUS) XIII | (H)OR(IS) VIIII FE(LIX?) IN PACE REQUIET | AMANTIO ET ALBINO |
CON[S]<U=O>LIBUS

310. Moesia inferior (Rasova / Sacidava)
AE 1976, 00629 = AE 2007, 01225
PRO CARITATE{M} | [F]UNCTUS SU[M] | EGI VITAM S(<I=E)>NE CR[I]MINE GES(S) I OPSERV|AVI |
FAMA(M) P<U=O>DORE | SAPIENTIA MEA | FL(AVIIUS) TATIANUS VIX(IT) | ANNOS LXI M(ENSES) V |
D(IES) SE[X] | (H)ORAS VI ET QUI M(ISSUS) AN(NOS) XV ET | POS(T) MORT(M) DECO|RASTIS |
(H)ONORE ET | TV CL(AUDIAI) [...] CO(N)IUX

311. Moesia superior (Kostolac / Viminacium)
CIL 03, 13806 = IMS-02, 00099 = AE 1894, 00102 = AE 1902, 00023 |
]|DIEBUS[... DE(CESSIT) HO]RA NOCTURNA(V) VII | AUR(ELIUS) FELICIANUS PR(INCEPS) |
LEG(IONIS) VII CL(AUDII)| CONIUGI DIGNISSIMAE

312. Moesia superior (Skopje / Scupi)
AE 1984, 00751
D(IS) M(ANIBUS) | MANL(IUS) VALLINCUS | CO|MES | VIX(IT) AN(NIS) XL | [...] D(IEBUS) ...
V(H)OR(IS) [...] B[

313. Numidia (Announa / El Announa / Thibilis)
ILAlg-02-02, 05163
D(IS) M(ANIBUS) S(ACRUM) | AEMLIA | QUINTILIA MATR(NA VIXIT) AN(NOS) LXX || D(IS) |
M(ANIBUS) S(ACRUM) | DOMITIUS | L(UCIUS) FIL(IUS) Q(URINAN) | SECUNDUS | VIXIT AN(NOS) LXX |
H(ORAS) VII

314. Numidia (Announa / El Announa / Thibilis)
ILAlg-02-02, 05361
| IULIUS IA|NUARIUS | VIXIT H(ORAS) XC | H(ICUS) C(TUS) E(ST)

315. Numidia (Beni Guecha)
CIL 08, 08383 = CIL 08, 20182 = ILAlg-02-03, 08351
Numidia (Benyahia Abderrahmane / Gens Suburburum Colonorum)
ILAlg-02-03, 07589
D(is) M(anibus) [s(acrum)] | C(aius) Caelius Tura|nus v(ixit) a(nnos) | LXX (m(enses)) V | (h)o(ras) VII | N(umerius) Caelius […] | fi|lius fe|ciT

Numidia (Djemila / Cūcul)
ILAlg-02-03, 08198
D(is) M(anibus) s(acrum) | Ulpia | Victoria | v(ixit) m(enses) VIII | d(ies) III h(oras) III

Numidia (Ebn Ziad / Castellum Elefantum)
CIL 08, 06463 = ILAlg-02-03, 09806
Iulius | v(ixit) a(nnos) LXV h(oras) II | hi|cius e(st)

Numidia (Hammam / Hammamet / Youks les Bains / Ad Aquas Ca)
CIL 08, 28045 = ILAlg-01, 02961 = ILCV 03620
Memoria dulcis(s)mais(!) filiais(!) mea Fl|abanapater fecit <v=B>i<ex=C>|{s}IIT a(nn)is IIII men(sibus) XII di|e|bUs XVII (h)Or<e=>(s) VII

Numidia (Kudiat Mta Bir Zudar)
CIL 08, 18789 = ILAlg-02-02, 04381
vixit an|n(o) I me(n)s(ibus) VII <d=O|e|bUs> h(or)as | III

Numidia (Lambaesis)
CIL 08, 18419
D(is) M(anibus) s(acrum) | L(ucius) Iulius | Vi(c)tor v(ixit) | a(nnos) XI […] h(oras) VI

Numidia (Macomades)
CIL 08, 04797 = CIL 08, 18740 = ILAlg-02-02, 06413
D(is) M(anibus) s(acrum) | C(aius) | Pomponius Pr|imus v(ixit) a(nn)is LXX V ho|ras(!) XX

Numidia (Mehanna)
ILAlg-02-03, 07563
D(is) M(anibus) s(acrum) | Lol|ia A|iperin|a vi<x=S>IT a(nn)is LX | h(or)as) VII P()

Numidia (Messala)
AE 1976, 00733
D(is) M(anibus) s(acrum) | {Iul} Iuli|us Gairnus vixit | a nnis XXV | dies(!) V (h)Or(is) | III fecit pa|ter fil(i)o Car(ssimo) | ded|acavit | l(ibens) m(erito)

Numidia (Messala)
AE 1976, 00734
D(is) M(anibus) s(acrum) | Armi|nia S|urnina vixit | a nnis LXXIII | et die|bUs III | (h)Or(is) II | Maritus feci(t) | con|ug(enti) pr(ae) | o(ptimae?) do|l() con() | l(ibens) m(erito)

Numidia (Sbikha)
AE 1889, 00091
[......] | T(ITUS) ROSCIUS | T(РИBUNUS) M(ILITUM) COH(ORTIS) [...] | VOLUNT(ARIOERUM) CI(VIUM) | R(OMANORUM)] | CIV(ITATIS) PI(TTANAE) VIXIT AN(NIS) | LXI [MENS(IBUS)] | X D(IEB)US | XV HOR(IS) |

327. Numidia (Skikda / Ras Skikda / Philippeville / Rusicade)
CIL 08, 08023 = CIL 08, 19895 = ILAlg-02-01, 00121
D(IS) MA[S]I[NIBUS] SACRI[SIS!] C() FORTUNA VI<X=C>({S})IT | AN(NOS) LXXXXX | ME(N)SES TRES | HORAS OCT(O)

328. Numidia (Sour El Ghozlane / Aumale)
BCTH-1910-CCXVII
D(IS) M(ANIBUS) S(ACRUM) | HIC ET EGO SUM POSITUS | PUellaenius Astuntius | PUellaeni Luciani filius vixit annis VII d(iebus) III | HORAS VII PULLAENIUS LUCIanus filio karissimo | F(I)D(ELIS) [ANNO] P(Rovincae) CCX

329. Numidia (Timgad / Thamugadi)
CIL 08, 02435 (p 1693)
D(IS) M(ANIBUS) S(ACRUM) | VICTORIA | V(XIT) A(NNOS) IIII DIES | LVI H(ORAM) I PUPA | FILIAE P(OSUIT) | KAI(ES) SUIS

330. Numidia (Tobna / Tubunae)
CLE 01982 = AE 1900, 00196
IULIA FIDA MIHI CONIU[NX] AEQUAEVA IUCUNDA | QUOD TUA MANDAVIT FIERI SUPREMA VOLUNTAS | HOC EGO PERFECI PARENTIS PRAECEPTO MARITUS | PROPRIUS UT SEDIBUS SEMPER QUIETE MANERES | QUAE COMMUNES ERUNT CUM LETI VENERIT HORA | QUINTUS HERENNIUS FECI COGNOMINE FELIX

331. Numidia (Zaouia)
CIL 08, 02453
[D(IS)] M(ANIBUS) S(ACRUM) | I() GERM [...] VIXIT AN(NOS) | [...]III HORAS [...] MAR [...] ET | IUS [...] NEP [...] SUS | POSUERUNT [...] IIII | D(ONUM) D(EDIT)

332. Numidia (Zraia / Zarai)
CIL 08, 04574
D(IS) M(ANIBUS) S(ACRUM) | VOLUSSON I SABIN A VIXIT AN(NIS) | LXXXVII | HOR(A) M(ARTIS?) | IULIUS BARBARUS VIXIT ANNIS LXXXV | FECIT B(ENE)

333. Pannonia superior (Iza / Brigetio)
RIU-02, 00629 = IPSSTA 00040 = AE 1969/70, 00464

334. Pannonia superior (Petronell-Carnuntum / Carnuntum)
335. **Pannonia superior (Petronell-Carnuntum / Carnuntum)**


336. **Pannonia superior (Sisak / Siscia)**

CIL 03, 15181,2 = AlI 00572 = ILCV 03659a


337. **Pannonia superior (Wien / Vindobona)**

CLEPann 00018 = AE 1956, 00009

[[ABINI(AE [...] | MARCIO CON(IUGI) SAN(C)IT(AE OBIIT?) | VOR(A) V N[O]N DIG]NA MORI SI F]OSSU[N|T FATA MOVERI]

338. **Picenum / Regio V (Falerio)**

ICI-10, 00021

*SIBI? S(UISQUE?) | IIII IDUS APRIL(ES) DEPOS(I)TIO | HELVIAE TERTIAE QUAE | VIXIT CUM VIRGINIO | SUO LICINIO HONO[RATO ANNOS XXXII | ME(NSES) III DIES XVI | HORAS III UXORI | BENE MERENTI | HAVETE FIDELES | TERTIA VERE FIDELIS | IN PACE REQUIESCIT CUM | SANCTIS FIDELIBUS | S(I?) T(IBI?) S(IT?) T(IBI?) S(ALUS?)

339. **Picenum / Regio V (Fermo / Firmum Picenum)**

AE 1992, 00514

*S() S() | IIII IDUS APRIL(ES) DEPOS(I)TIO | HELVIAE TERTIAE QUAE | VIXIT CUM VIRGINIO | SUO LICINIO HONO[RATO ANNOS XXXII | ME(NSES) III DIES XVI | HORAS III UXORI | BENE MERENTI | HAVETE FIDELES | TERTIA VIRG(O) FIDELIS | IN PACE REQUIESCIT CUM | SANCTIS FIDELIBUS S(Y) S(Y)

340. **Provincia incerta (?)**

AE 1997, 01757

*D() S(MANIBUS) | PRIMITIVAE FILIAE | EPLUS PATER FECIT VIXIT | ANNIOS II DIES VI H(ORAS) VII S(IT) T(IBI) T(ERRA) L(EVIS)

341. **Provincia incerta (?)**

CEPini 00060 = AE 2005, 00261

DIS MAN(IBUS) THREPTE | VIXIT MENS ES VIII | DIES XX HORA[NOS] VI S(EMIS) FECIT[UNT] | THREPTUS ET TICHE PA[REN]TES FILIAE DULCISSIMAE

342. **Roma (Roma)**

AE 1907, 00132

*D() S(MANIBUS) | AEMILIO EUCARPO EQ(UITI) R(OMANO) | SCRIBAE SENATUS | VIXIT ANNIIS LVI H(ORISR) VIII | EUSEBI | FILIA ET HERES HUIUS | EUSEBI | PATRI SUO BENE MERENTI

343. **Roma (Roma)**
AE 1911, 00192
D(is) M(anibus) | Caesiae Daphnes | T(itus) Caesius Advena | coniugi sanctissimae et | fidelissimae cum qua vixit | incomparabili dulcitudine | annis XXVII sine ulla animi eius | offensa quae vex(it) ann(is) XXXXXII | mens(is) III die I hor(is) III | haec sine ulla corporis sui | vexatione die VII flente super se | marito cuius manus super oculos | suos tenebat debitum naturae solvit

344. Roma (Roma)
AE 1912, 00226
D(is) M(anibus) | Preponti | Caesaris disp(ensator) | a iumentis | Calvina coniugi | et primigeniae filiae | v(ixit) a(nnos) XV m(enses) XI d(ies) XI h(orae) VI | mater infelicissima | facit et sibi posterisq(ue) suis

345. Roma (Roma)
AE 1925, 00120
D(is) M(anibus) L(uci) Aemili Valerianii ha|rupcis qui vixerit annis XXXII | me(n)s(is)ibus VI | deiebus III diebus XI verat(ia) | {A}Eutychia coniugi B(e) | merenti fec(it) e(x) | testamento

346. Roma (Roma)
AE 1969/70, 00030
D(is) M(anibus) | Anniole(n)i Tryphenae | quae vexit ann(is) XXI m(ensis)ibus | VII diebus | IIII hor(is) XI verat(ia) | {A}Eutychia coniugi b(e) | merenti f(ecit) e(x) | testamento

347. Roma (Roma)
AE 1975, 00044
L(ucius) Pituanus Eros | scr(iva) librar(ius) aedil(ium) et | Pituania Helpis fecer(unt) | Pituaniae Heuresidi filiae | v(ixit) a(nnos) XV m(enses) IX d(ies) III h(orae) VI | Pituaniae | Isiadi filiae vixerit | ann(os) VI mens(is) | V dies IV hor(as) IX et sibi et | libertis | libertabusq(ue) suis posterisque eorum

348. Roma (Roma)
AE 1975, 00064
D(is) M(anibus) | Pompeiae Tyche quae vixerit ann(is) | it | annis XXIII mensibus | III horis | IIII uxoris sanctissimae | bene merenti fecit Dionysius | Augusti n(os) servus | contrascriptor | horitorum Antonianorum et | sibi posterisque suis

349. Roma (Roma)
AE 1980, 00103
D(is) M(anibus) | Cl(audius) Photion | Cl(audius) Aepafrod|ito(?) fratri b(e) | merenti | f(ecit) ann(os) vixerit | LI m(enses) III d(ies) VII | horat(!) tunc(!)

350. Roma (Roma)
AE 1980, 00154
D(is) M(anibus) | Ti(berio) Cl(audius) Victorino | filio dulcis sim[o] | qui vixerit annis | II | mensibus | diebus XXIII | hor(is) VII Ti(berius) Cl(audius) | Victore

351. Roma (Roma)
AE 1981, 00054
DIS MANIBUS | T(itus) FLAVIUS | ACTIONICUS | FECIT | QUINTO THERSIO | ACTIONICO | FILIO
B(ENE) M(ERENTI) | VIXIT AN(os) XVIII | M(ENSES) V D(IES) XXVIII | HORAS II

352. Roma (Roma)
AE 1984, 00054
D(is) M(anibus) | AURELIAN[o] | FILIO BENE MERENT[ti] | QUI VIXIT ANN(is) II M(ENSIBUS) [...] | DIEBUS XVIII | HORIS VI S(EMIS) P(ATER) | EPICETUS CAES(ARIS) N(OSTRI)

353. Roma (Roma)
AE 1985, 00060
CONSULTATU TIMASI ET PRO)MOTI VV(IORUM) CC(LARISSIMORUM) [...] NE VERAM [...] [...] VIXIT | DIES XX [HORAS?] | IN PACE

354. Roma (Roma)
AE 1988, 00045
MARCI DULCIS QUAE | FUIT IN SAECULO | ANN(is) IIII MENSIBUS | IIII HORIS III

355. Roma (Roma)
AE 1993, 00229
D(is) M(anibus) | AUREL Alci[mi Fil(i) duli] CISSI | [P]ARENTES NON HO[C] | MERENTI | POSUERUNT | QUI VIXIT | VIXIT ANNO UNO | MENSES QU(IN) H(ORAS) IIII

356. Roma (Roma)
AE 1994, 00214 = AE 2000, 00211

357. Roma (Roma)
AE 1996, 00197
D(is) M(anibus) | OCTAVIAE | HEURES[II] | VIXIT AN(os) XXII [...] | MENSES V D(IES) XXVII | C(AIUS) HIRTILIUS | FECIT ET | C(AIUS) HIRTILIUS | VIXIT ANNI I | MENSES X D(IES) XXVII | ET SI(U) ET SUIS LIBERTAS | EORUM | [IN FRONTE P(EDES)] | XII | [IN AGRO P(EDES)]

358. Roma (Roma)
AIIRoma-02, 00024 = AE 1977, 00050
[D(is)] M(anibus) | AEMILIA AEUODIA(!) | QUAE VIXIT ANNI XXXV | MENSES III | DIAS X | HORAS VIII

359. Roma (Roma)
AIIRoma-03, 00115 = AE 1977, 00112
MANIBUS INQUIS | FLAVIA HYGIAE | VIXIT ANNI VI | MENSES II | DIES XX | ET SIBI ET SUIS LIBERTA | EORUM | [IN FRONTE P(EDES)] | XII | [IN AGRO P(EDES)]

360. Roma (Roma)
AIIRoma-03, 00115 = AE 1977, 00112
[MANIBUS INQUIS] | FLAVIAE HYGIAE | VIXIT ANNI VI | MENSES II | DIES XX | ET SIBI ET SUIS LIBERTA | EORUM | [IN FRONTE P(EDES)] | XII | [IN AGRO P(EDES)]
361. Roma (Roma)
   D(is) M(anibus) | AMERIMNO | DULCISSI|MO | QUI VIXIT | A(NNOS) VII M(ENSES) V | D(IES) III
   H(ORAS) III

362. Roma (Roma)
   Anagni 00054 = ICUR-01, 02604 = ILCV 02266
   FL(AVIO) APODEMIO FILIO KARISSIMO QUI | VIXIT ANNIS XVIII MENSIBUS III | DIE(bus) VIII
   HORS(V) VI TE IN PACE<=F>

363. Roma (Roma)
   Anagni 00068 = ICUR-01, 02618 = ILCV 03018a (add)
   ATTICILLA PRIMENIO CON(i)|UGI BENE MERENTI QUI | VIXIT MECU(M) ANNOS XV M(ENSEM) I | DIES
   V (H)ORAS VI DEPOS|IO (E)IUS XIII KALENDAS | NO<V=B>E|M=N>BRES ANIMA | DULCIS IN PACE

364. Roma (Roma)
   CEACelio 00133 = AE 2001, 00347
   D(is) M(anibus) | SACRUM | EUTCETI(!) F|ILIO DULCIS|SIMO QUI V|IXIT AN(NOS) II M(ENSES) | VI
   D(IES) XXVIII | H(ORAS) III (A)ELIA BASILICE MATER FECIT

365. Roma (Roma)
   CEACelio 00150 = AE 2001, 00364
   DIS MANIB(US) | GEMINAE | VIX(IT) ANN(is) XVI | MENSIB(US) XI | DIEB(US) XVI H(ORIS) X |
   ABASCANTUS CONI(U)i | CARISSIMAE FECIT | IN AGR(o) P(edes) VI IN F(ONTE) P(edes) III

366. Roma (Roma)
   CEACelio 00238 = AE 2001, 00452
   [D(is)] M(anibus) | [V]INIUS(?i) | [M]ARIANUS(?) | [V(ixit)] ANN(os) III | [M]ENS(ES) VIII D(IES) XI |
   (H)ORAS III

367. Roma (Roma)
   CECapitol 00092
   D(is) M(anibus) S(ACRUM) | EUTYCHIDI | FILIAE KARISSI|MAE QUAE VIXIT | ANN(os) VII DIES
   XXX | HORAS IX OBSIT III NON(AS) FEBR(UARIAS) L(UCIUS) FOLN|IUS ITALICUS PATER | INFELICISSIMUS | FECIT ET SIBI POS|TERISQUE SUIS

368. Roma (Roma)
   CECapitol 00111 = AE 1989, 00098
   DIS MANIBUS | M(ARCI) LUCEI VERI | VIX(IT) ANN(is) VII | DIEB(us) XIII HORIS II

369. Roma (Roma)
   CECapitol 00141
   D(is) M(anibus) | A(ULUS) CARVILIUS | ZOSIMUS SOZU|SAE FILIAE | KARISSIMAE FECIT | VIXIT
   ANNIS V | [DIEB]US II HORIS V

370. Roma (Roma)
   CECapitol 00307
   D(is) M(anibus) | FECERUNT PARENTES? FAU|STINA ET CAECILI|US EUTYCHES NILO | MERENTI
   Q(UE) <V=B>=IXIT ANNIS VIII M(ENSIBUS) VIII | D(IEBUS) XXVIII (H)OR(IS) III

371. Roma (Roma)
CIL 06, 01632 (p 3811, 4723) = D 01318
M(arcus) Valerio M(arci) f(llio) Pal(atina) | Amerimniano | vixit annis XVII mensib(us) | VIII diebus dubius hor(is) X | M(arcus) Valerius M(arci) f(llius) | Amerimnus | pater infeliciissimus | filio sanctissimo et pientissimo fectit | natus eques Romanus in vico Iugario

372. *Roma (Roma)*
CIL 06, 02309 (p 3318) = CIL 06, 22385 = CIL 10, *01044,5 = CIL 12, *00068,2c = AE 2006, +00221
Dis Manibus | Memmiae Romanae | patronae bene merenti et | A(ulo) Memmio
Telesiano f(llio) suo | qui v(ixit) a(nnos) II d(ies) XXXVIII h(oras) X

373. *Roma (Roma)*
CIL 06, 02557
D(is) M(anibus) s(acrum) | Apollonio Mucatre | (centurioni) | coh(ortis) V praet(oriae) qui v(i)i c(xi) t(it) | ann(is) XIII mensib(us) VIII | die(bus) XI h(oris) III | Digitia Bonos | sa co(n)iugi karissimo et Apollonii Proculus et Eutychius patrono inconpares | b(ene) m(erenti) f(ecerunt)

374. *Roma (Roma)*
CIL 06, 02604 (p 3369, 3835)
D(is) M(anibus) | Aurelius Mucianus Missicus | coh(ortis) VI pr(aetoriae) qui vixit ann(os) | XXXVIII me(n(is)) es VII dies VIII h(ora) VIII | feclt Aelia Lucia co(n)iugi virginio | suo bene merenti fecit

375. *Roma (Roma)*
CIL 06, 02771
D(is) M(anibus) | Aurelio Claudio | veterano | q(u) mil(itavit) k(astris) pr(aetorii) qui vix(it) | ann(is) LXXI h(or) VIII | c(aius) | Septimi Aurelius eq(ues) R(omanus) | et Aurelius Praesentinus | evocat(us) h(ere)es ei us b(ene) m(erenti) f(ecerunt)

376. *Roma (Roma)*
CIL 06, 02772 (p 3370) = CIL 06, 32660 = CIL 05, *00429,023
D(is) M(anibus) s(acrum) Aurelio | Mestro | ex evok(at) | qui mil(itavit) in legione | ann(os) VI in cast(ris) praet(ori) | an(nos) | XXI nat(us) vico Bitalcolston(a?) | reg(ione) Pautaliense | q(u) v(ixit) ann(os) XXXVI me(n(es)) II h(oram) I | Aurelius Vitupaus vet(eranu) jfratri | b(ene) m(erenti) f(ecerunt)

377. *Roma (Roma)*
CIL 06, 02931 (p 3377, 3841) = D 02112
D(is) M(anibus) | M(arci) Antoni M(arci) f(llii) Fab(ia) | Phoebe mil(itis) coh(ortis) XIV | urb(anae) | (centuriae) Perennis stipendio | rum III secutor tribuni vix(it) | ann(is) XXI mensibus | VI die(bus) XX h(or) III | Epidectus et Phoebe parent(es) | infeliciissimi fecerunt

378. *Roma (Roma)*
CIL 06, 03479
[D(is)] M(anibus) | S(aturnino) vet(eranu) Aug(usti) | [v]ix(it) ann(os) | XIII me(nes) VIII d(ies) XIII hor(as) X | [naudus] Euhodus | [h]eres | [im]
CIL 06, 03558 (p 3407, 3847) = D 02669
LUCIO PULLIO PEREGRINO (CENTURIONI) LEGIONIS | DEPUTATO QUI VIXIT ANOS XXVIII | MENS (ES) III I H I (S)EMISSEM | EQUITI ROMANO

380. *Roma* (Roma)
CIL 06, 03610 = CIL 05, 20611 = CIL 05, *00429,098
D(S) M(V)ANIBUS | IULIA PUBLIA PISTOR[...]] | C D CO <H—IU [GI [...] > B(ENE) M(ERENTI) VIXIT ANOS I[...] | DIES VI O(RAS) II[

381. *Roma* (Roma)
CIL 06, 05313
D(S) M(V)ANIBUS | S(ACRUM) | AURELIAE | EPIGONENI | VIXIT ANS III | MENSIBUS III | DIES VII H(ORAS) IV | FECIT C(AIUS) AURELIUS | EUENUS ET | AURELIA | EPESIA VERNAE

382. *Roma* (Roma)
CIL 06, 0525
D(S) M(V)ANIBUS | S(ACRUM) | LUCILLA IANUARIA | ONESIMO FILIO | PISSIMO FECIT | VIXIT ANNIS III | MENSIBUS VI DIES III H(ORAS) V

383. *Roma* (Roma)
CIL 06, 05714 = CIL 10, *01088,265
D(S) M(V)ANIBUS | S(ACRUM) | LUCIO PACUBIO | EUTYCHETI Q(VUI) | VIXIT ANOS I MENSES XI DIES II H(ORAS) III | ANNAEA TYCHE | FILIO DULCISSIMAE

384. *Roma* (Roma)
CIL 06, 05953 (p 3418) = CLE 01068
D(S) M(V)ANIBUS | SUCCESSI PRIMIGENIA SOROR | FECIT FRATRI BENE MERENTI | ET PISSIMO ITER VII ANNIS | IAM FATALE PEREGI NUNC RAPOR | TENE BRIS ET TEGIT O SSA LAPIS | DESINE SOROR ME IAM FLERE | SEPULCRO ETIAM MULTIS | REGIBUS HORA TULIT

385. *Roma* (Roma)
CIL 06, 05980
DIS(!) M(V)ANIBUS | LEMNIO | ... TONNEI POLI | QU VIXIT ANS V DIES XI H(ORAS) XI |

386. *Roma* (Roma)
CIL 06, 06182 (p 3419, 3851) = CLE 01150 = D 07589
D(S) M(V)ANIBUS | C(AIUS) VETTIO CAPITOLINO FILIO PIETIS | SIMO PLOTIA CAPITOLINA MATER | IN FELICISSIMA FECIT VIXIT ANOS XIII | QUI DIE NATAI SUOHora QUA NATUS | EST OBIT TA <M=N> CITO PICTOR ACU STYES DELATUS AD UMBRAS QUAM Puer INGENIO NOTUS | IN ARTE SUIA QUOT SI FATA VELINT ALIAM PRO SPIRITU | VITAM HOC MATER TITULO MALUIT ANTE LEGI | SIBI ET SUI SUI POSTERISQUE EORUM

387. *Roma* (Roma)
CIL 06, 06192
DIS M(V)ANIBUS | SACRUM | C(AIUS) TERENTIO PISTO | MEDICO OCULARIO | PATRONO OPTIMO BENE MERENTI | ET IULIAE SECUNDAE CONIU[I]GI | Eius C(AIUS) TERENTIUS HELIUS | ET TERENTIA IANUARIA LIBERTA | FECERUNT ET SIBI POSTER(IS) VIXIT ANOS LXXXVII MENS (SES) | V DIES XXIII H(ORAS) X

388. *Roma* (Roma)
CIL 06, 06423
OSSA SITAE SUNT CLEMENTIS | HILARIONIS FILII NATO | ATHENAINE VIXIT ANNOS | III MENSES VII QUIE | SPIRITUM EXSOVLIT | HORA QUA NATUS EST

389. Roma (Roma)
CIL 06, 07514
D(IS) M(ANIBUS) | SPICULO FRATRI | PIENTISSIMO | V(IXIT) AN(NOS) XVII H(ORAS) XI | IULIA RESTITUTA | FECIT

390. Roma (Roma)
CIL 06, 07527
DIS(!) MANIBUS | MARCO CLAUDIO SATYRO | ANTONIA FORTUNATA | FILIASTRO SUO B(ENE) MERENTI) | VIXIT ANNIS XXIX M(ENSIBUS) VIII | DIEBUS XXV H(ORAS) X SIBI ET | POSTERISQUE SUIS

391. Roma (Roma)
CIL 06, 07536
DIS(!) MANIB(us) | IANUARIAES(!) VIXIT | ANNIS III MENSIBUS VI | DIEBUS XV H(ORAS) III | FECIT PATER FILIAE | SUAE DULCISSIMAE

392. Roma (Roma)
CIL 06, 07692 (p 3432)
D(IS) M(ANIBUS) | CAMERIAE | FESTIVAE | VIXIT ANNOS XXIII DI(ES) XI H(ORAS) XI | LUCIUS CAMERIUS | MENOPHILUS | LIBERTAE BENE MERENTI | POSUIT

393. Roma (Roma)
CIL 06, 07748 (p 3432)
D(IS) [M(ANIBUS)] | QUINTO SEPTUEIO ISOCHRYSO | FECIT SEPTUEIA TRYPHAENA | FILIO B(ENE) MERENTI) | V(IXIT) A(NNOS) XXVII D(IES) XXXV | H(ORAS) VIII

394. Roma (Roma)
CIL 06, 07778 (p 3432)
D(IS) M(ANIBUS) | AURELIO FECILE CI AUG(USTI) LIBERTE | QUI VIXIT ANNIS V | DIEBUS XXXIII(!) H(ORIS) VIII | MERENTI FECIT

395. Roma (Roma)
CIL 06, 07788 (p 3852) = D 08219
D(IS) M(ANIBUS) | RACILIA EUTYCHIA | FECIT CNAES RACILIO | TELESPHORO PATRO NO ET CONIUGI CUM | QUA VIXIT ANNIS XXI MENSIBUS VII ET CNAEVOS RACILIO FRUCTOSAE FILO ET | NATURALI IDEMOQUE SOCIAE | ET LIBERTIS LIBERTABUSQUE POSTERISQUE | EORUM ET SI QUIS HIC MONIMENTO(!) POST ME | ALIQUAM CONTROVERSIAM FACERE VOLUERIT AUT DE NOMINE AUFERRE INFERRE AERI | P(OMANI) HS V M(ILLUM) IN FRONTE P(EDES) XII (EMISSEM) | IN AGRO P(EDES) XII H(UIC) M(ONUMENTUM) D(OLOS) M(ALUS) A(BESTO)

396. Roma (Roma)
CIL 06, 07956 = CIL 05, *00429,113 = ICUR-08, 23509
PAULINUS ET AMPLIATA | PARENTES FECERUNT DAPHNIDI FILIAE DULCISSIMAE ET INCONPARABILE | BENE MERENTI QUAE VIXIT ANNIS XII MENSIBUS | VIII DIEBUS XII H(ORIS) XII
397. Roma (Roma)
CIL 06, 08079
INNIAIS VIXIT ANNIS VI | MENSES(!) VI DIEBUS | IIII HORIS XI | Ti(berius) CLAUDIUS ABASCANTUS
FILIO KARISSIMO

398. Roma (Roma)
CIL 06, 08152
ABUCCIUS | SILVANUS | VIXIT(ANOS) III MENS(ES) VI | D(IES) XXIX H(ORAS) VI S(EMISSEM)

399. Roma (Roma)
CIL 06, 08460 (p 3889) = ILCV 00701 = ICUR-02, 04928
HIC IACET NOMINE MATRONA C(larissima) F(emina) IN PACE | UXOR CORNELI PRIMICERI(I)
CENARIORUM | FILIA PORFORI PRIMICERI(I) MONETARIO|RUM QU(A)E VIXIT PL(US) M(INUS) AN(NOS)
XXIII QU(A)E RECESSIT | DIES MERCURIS (H)ORA VIII ET DEPOSITA DIES | IOVI IDUUM MAIARUM
INCONTRA | COL<U=O>MNA VII CONS(ULATU) FL(AVI) HERCULANI V(IRI) C(LARISSIMI) | D(IS)
M(ANIBUS)

400. Roma (Roma)
CIL 06, 08471
[D(IS) M(ANIBUS)] | P(UBLIO) AELIO CENE|THLIANO | S(UB)CE(NTURIONI) PRAEF(ECTI) ANN(ONAE)
[ET AELIAE] | CENETHLIAN(A)e FIL(IAE) DU[LCISS(IMAE)] | VIXIT ANN(OS) XI ME(NSES) IIII [D(IES)
...)] | (H)ORA QUA NATA ES[T SP] | [RITUM] REDDIDIT FECERUNT | [P(UBLIUS) A]ELIUS HER[

401. Roma (Roma)
CIL 06, 08505 (p 3459)
HOC CENOTAPHIIUM AU|RELI | INACHI AUG(USTI) LIB(ERTI) OPTIO[N(IS)] | TABELLARII|ORUM
<s=C>TA[TIONS] | PATRIMONII ET AURELIAE | MACARIANETI CONIUGI| ET | AURELIAE
RODOGUNE | ET LIBR(ERTIS) LIBERTABU[S] | VIXIT ANN(OS) XI ME(NSIS) IIII [D(IES)
...)] | (H)ORA QUA NATA ES[T SP] | [RITUM] REDDIDIT FECERUNT | [P(UBLIUS) A]ELIUS HER[

402. Roma (Roma)
CIL 06, 08962
T(ITUS) FLAVIUS AUG(USTI) LIBERTUS ACRABA | DECURIO OSTIARIIORUM | FECIT SIBI ET | HADRIAE
ACRABILLAE | VIXIT AN(NOS) VII MENS(ES) VIII D(IES) XVII H(ORAS) X ET | PROVINCIAE VIXIT |
ANNIS XVIII | PATER FILIABUS BENE MERENTIBUS ET | LIBERTIS LIBERTABUSQ(UE) POSTERISQ(UE)
Eorum | IN FR(ONTE) P(EDES) X IN AGR(O) P(EDES) VIII

403. Roma (Roma)
CIL 06, 09063
DIS MANIB(US) | FRUCTO | CAESARIS N(OSTRI) SER(VO) VERN(AE) | VIXIT AN(NOS) VII H(ORAS) III | FECT NISUS CAES(ARIS) N(OSTRI) SER(VUS) | TABULARI(US)

404. Roma (Roma)
CIL 06, 09161 (p 3469) = ILCV 00693 (add) = ILCV 00701 (p 3469)
POST] CONSULATUM F(LAVI) STILICHONIS | [...] SECUNDO CC(ONSULIBUS) DEPOSITUS Puer [...] | [...] HELIAS ARGENTARIUS SEPTIMUS [...] | [...] KALENDAS NO<V=B>EMBRES DIE <V=B>NERIS
(H)ORA QUARTA [...] | [...] QUI <V=B>IX<ET=E>T ANNIS TRIGINTA ET QUINE ET DIEIS [...] VIGINTI
ET TRES BENE MERENTI IN PACE

405. Roma (Roma)
CIL 06, 09313 = ILCV +00598 = ICUR-02, 04852
Hic requiescit in pace [...] qui vixit annos XXXIII m[enses ... dies [...] XV (h)oras VI
recessit [die [...] do(mino?)] Honorio Aug(usto) V[...] cons(ule) [...] cub<1=E>cularia
hunc tu[mulum ...] posuit

406. Roma (Roma)
CIL 06, 09437 (p 3470, 3895) = CLE 00403 = D 07710
D(is) M(anibus) | quicumque es puero lacrimas effunde viator | bis tulit hic senos
primaevi germini<s=T> annos | deliciquumque fuit domini spes grata parentum | quos male
deseruit longo post fata dolori | noverat hic docta fabricare monilia dextra | et
molle in varias aurum disponere gemmas | nomem erat puero pagus at nun<c=T> funus
acerbum | et cinis in tumulis iacet et sine nomine corpus | qui vixit annis XII | mensibus
VIII diebus XIII ho(ris) VIII

407. Roma (Roma)
CIL 06, 09439 (p 3470, 3895)
Meviae Modestae | filiae pientissimae quae | vixit ann(i)s XIX | mensibus X diebus |
XXIX hor(is) VIII Mevius | dec(urialis) Gerulus Tychicus pater fecit | in titulo

408. Roma (Roma)
CIL 06, 09938 (p 3471) = CIL 11, *00104.2 = CLE 00989
Pistus | N(umeri) Vibi Sereni tonsor | Pistus et inpibus situs hic crudelius | ultra quid
quaeris forma nec | minor ipse suar | in lac{h}rues nach ossa novas |
<re=Pl>vocatus in iram surge dolor | tacite ne cadat hora gravis

409. Roma (Roma)
CIL 06, 10096 (p 3492, 3906) = CIL 01, 01214 (p 970) = CLE 00055 = IG-14, *00191 = D 05213
= ILLRP 00803 = AE 1997, +00160
Eucharis Liciniae Liberta | docta erodita omnes artes virgo vixit ann(i)s XIII | heus
oculo errante quei aspicis leti domus | morare gressum et titulum nostrum perlege |
amor parenteis quem dedit natae suae | ubei se reliquiae conlocarent corporis | heic
viridis aetas cum floreret artibus | crescente et aevo gloriam conscenderet |
properavit hora tristis fatalis mea | et denegavit ultra vea vea spiritum | docta erodita
paene Musarum manu | quae modo nobilium ludos decoravi choro | et Graeca in scaena
prima populo apparui | en hoc in tumulo cinerem nostri corporis | inf<e=U>mas dedit ossa novas |
<re=Pl>vocatus in iram surge dolor | tacite ne cadat hora gravis

410. Roma (Roma)
CIL 06, 10159 (p 3492, 3906) = ILCV 00577 (add) = ICUR-01, 01983 = D 05168b
D(is) M(anibus) | EROTIS A<1=I>UMNO | DULCIS(s)imo et Pamuso | gymnico
Valentin(a)es(!) | fil(a)es(!) me(a)es(!) vixit annos | XVI | defunctus est Idibus | Iuni(is)
die Saturni | (h)ora nona

411. Roma (Roma)
CIL 06, 10176 = EAOR-01, 00074
D(is) M(anibus) | Alcibiade filio ka|riissimo qui vixit | ann(i)s II menses(!) XI | diebus XVII
horis | XI | parentes piissimi | fecerunt || D(is) M(anibus) | Iuliae Proculae | Gaesus
412. Roma (Roma)
  CIL 06, 10424 (p 3506)
  D(IS) M(ANIBUS) | M(ERENTI) B(E) F(ECIT)

413. Roma (Roma)
  CIL 06, 10436
  [ABAS]CANTUS AUG(USTI) LIBERTUS FILIO | ABASCANTO QUI VIXIT AN(NIS) XXI | MENSIBUS VI
  DIEBUS XIII HORIS VIII

414. Roma (Roma)
  CIL 06, 10743
  T(ITO) AELIO MYRONI | FEC(IT) AURELIAE | SATURNINAE B(ENE) M(ERENTI) | VIX(IT) ANNOS XXX
  M(ENSES) VI | HORAS VIII
  DIEBUS XXV ET | HORIS VII

415. Roma (Roma)
  CIL 06, 10784 = CIL 11, *00259,103
  AN(NOS) III | MENSIBUS VIII | DIEBUS XXV ET | HORIS V

416. Roma (Roma)
  CIL 06, 10791 (p 3910) = D 08228
  D(IS) M(ANIBUS) | T(ITUS) AELIUS AUG(USTI) LIBERTUS | SATURNINUS
  ET AELIA GLYCONIS
  MENSIBUS VI | HORAS VIII | DIEBUS XXV ET | HORIS V

417. Roma (Roma)
  CIL 06, 10855 (p 3507)
  D(IS) M(ANIBUS) | AELIA BRISO | AELIAE ARTEMISIAE | FILIAE DULCISSIMAE | B(ENE) M(ERENTI)
  Q(UAE) V(IIXIT) AN(NOS) XXIII | M(ENSEM) I D(IES) H(ORAS) VI

418. Roma (Roma)
  CIL 06, 10889 = IGUR-02-01, 00308
  D(IS) M(ANIBUS) | AELIAE FELICISSIMAE FILIAE | DULCISSIMAE QUAE VIXIT ANNOS II
  MENSIBUS VI | DIEBUS II | HORIS VIII | BAEBIA FELICISSIMA
  MATER CUM PEGASIO PATRE EUPSYCCH(E)I | TECNON UD(E)IS

419. Roma (Roma)
  CIL 06, 10902
  D(IS) M(ANIBUS) | AELIAE FECISSIMAE FILIAE | DULCISSIMAE QUAE VIXIT ANNOS II
  MENSIBUS II | DIEBUS II | HORIS VIII | BAEBIA FELICISSIMA | MATER CUM PEGASIO PATRE EUPSYCCH(E)I | TECNON UD(E)IS

420. Roma (Roma)
  CIL 06, 10920
CIL 06, 11637 (p 3509) = Bagno 00007
DIS MANIB(us) | Ser(vi) ANICI EUNI | vix(it) an(num) I | mens(es) III d(ies) XIII | et Ser(vi) ANICT | PROCULI | vix(it) an(nos) VI | d(ies) VI h(oras) VIII | posuit | fil(i)s carissim(is) | Ser(vius) ANICI | TYRANNUS

431. Roma (Roma)
CIL 06, 11673
D(is) M(anibus) | L(ucio) ANNAIO FIRM(us) | vixit annis V | m(ensisibus) II d(iebus) VI h(oris) VI | qui natus est | Nonis Iulii | defunctus | est III Idus | Septembres | ANNAIA FERU|SA vernae su|o carissimo

432. Roma (Roma)
CIL 06, 11685 (p 3509)
D(is) M(anibus) | ANNAEAE FOTIDI | M(arcus) ANNAEUS | MIDAS fec(it) | alumnae suae | vix(it) ann(is) VI | diebus XXVI | xoris X | item aediculam | fecit et sibi et su|is posteros(ue) eo|rum alt(um) p(edes) V | latum p(edes) II | longum p(edes) III

433. Roma (Roma)
CIL 06, 11693 = ILCV 03302
D(is) M(anibus) | hic sita est ANNEIA | Pia qua(e) vixit ann(is) | VII mens(is) di(us) VIII | diebus VI xori(s) VIII | nata Id(ius) Aug(ustus) Debitu|m | persolvit VII Id(us) Nov(embres)

434. Roma (Roma)
CIL 06, 11903
L(uicio) ANTIISTIO MUMMIANI | vix(it) an(nos) VII m(enses) VII d(ies) | VII h(oram) I L(uicius) ANTIISTIUS MUMMIANUS ET | AURELIA PIA filio | DULCISSIMO FECERUNT

435. Roma (Roma)
CIL 06, 12009 (p 3509) = CLE 01218
DIS MANIB(us) | [... ANTONIO] RUFINO qui vixit ann(os) XII | [...] et ANTONIAE RUFINILL(A)E quae | vixit ann(os) m(en)es) | III d(ies) XIII h(oras) VI filii similis | [piis]simis I[...]nius Victor pater et ANTONIA | ([R]UFINA matre) fecerunt et sibi suis lib(ertis) liber(tabu)se posteros(que) eorum | quisquis es huc oculos paulum converte viator et lege quod | nomen hic titulus [t]eneat Antoni fratres vivorum plaga | parentum perfunc[t]i futuro hic tenuere locum ambo per invidiam | crudeli funere ra[p]ti RUFINUS prior et RUFINILLA DEHINC

437. Roma (Roma)
CIL 06, 12080
D(is) M(anibus) | ANTONIAE TIBURTINAE | quae vixit an(nos) XV | m(en)es) X dies III | h(oras) III | ANTONIA TYCHE MATER | FECIT

438. Roma (Roma)
CIL 06, 12171 (p 3849, 3911) = CIL 06, 33011 = ILCV 03907 = ICUR-07, 20015
D(is) M(anibus) | Aur(elius) POTENS | commentariensis | Aureliae) VALERIAE con[iugi
B(ENE) M(ERENTI) F(ECIT) || DIB(US!) M(ANIBUS) APOSCLENO LUCILLIANO | CONIUGI BENE MERENTI | QUI VIXIT AN(NIS) II(!) M(ENSIBUS) IIII | D(IEBUS) X (H)OR(IS) II IUSTA CONIUX | ET ISTERCORSIUS FILIUS | DIGNO FECERUNT

439. Roma (Roma)
CIL 06, 12177 = CIL 06, 28971
D(IS) M(ANIBUS) | M(ARCO) APPAEO | MAXIMO | VIX(IT) AN(NOS) VI | M(ENSES) III | D(IES) XX | H(ORAS) IIII | VIX(IN) ANN(OS) IIII M(ENSES) II | D(IES) III | VIX(IN) PRIMI( GENIA MATER | FILIIS SUIS

440. Roma (Roma)
CIL 06, 12253
D(IS) M(ANIBUS) S(ACRUM) | AQUILA FELICISSIMA CONIUGI SUAE | BENE MERENTISSIMA FECIT | QUAE VIXIT AN(NIS) XX MENSIBUS VI DIEBUS | VI H(ORAS) XII

441. Roma (Roma)
CIL 06, 12411
D(IS) M(ANIBUS) | ARRIAE SCINTILLAE | VIX(IT) ANN(OS) XXVII D(IES) XXVI | H(ORAS) X FECIT | C(AIUS) ARRIUS EPACTICUS | CONIUNX INFELICISSIMUS | ET SIBI ET SUI POSTERISQ(UE) | EORUM

442. Roma (Roma)
CIL 06, 12446
ARRUNTIA | PROBA | VIXIT ANNS XXIII | MENS(E) I DIEBUS V | H(ORAS) XI

443. Roma (Roma)
CIL 06, 12483
D(IS) M(ANIBUS) | ARTORIAE | DOXAE | EUHODIAE VIX(IT) | ANN(IS) XXVIII P(LUS) M(INUS) | C(AIUS) ARTORIUS | SECUNDUS CONIUGI | SANCTISSIMAE | ET ARTORIO | ADIUTORI FIL(II) | QUI VIXIT ANN I MENSIBUS IIII DIEBUS XV H(ORAS) X

444. Roma (Roma)
CIL 06, 12509 (p 3911) = AE 2001, +00169
D(IS) M(ANIBUS) S(ACRUM) | ASELLAE QUAE | VIXIT MENSIBUS | XI DIEBUS XX|VII H(ORAS) II | CO|MPSE FILIAE | KARISSIMAE FECIT

445. Roma (Roma)
CIL 06, 12526
D(IS) M(ANIBUS) | SER(VI) ASINI HERMETIS PATRONI SUI | ET MARTIALIS VERNAE AMANTISSIMO | SUI VIXIT ANNUM MENSES V HORAS II S(EMISSEM) | FECIT SER(VIUS) ASINIUS NICEPHORUS SIBI ET | SUI LIBERTIS LIBERTABUS POSTERISQ(UE) | EORUM

446. Roma (Roma)
CIL 06, 12528 (p 3511) = CLE 01295
[...AN(NOS) XX || C(AIUS) ASINIUS MALCHIO CONIUGI | CONIUGIUM INCEPTUM DULCE MIHI TECUM MALCHIO MEMENTO | QUAE FERIT NOBIS CONSOCIATA FIDES | DESIN[E] IAM FLERE FATALIS M<E=IHI> HORA MANEBAT | QUAE CONIUGIO DULCI DISTULIT ME ILLA TUO | TUNC TU TALIS EREIS QUALEM TUA DEXTERA NOBIS | SOLICITUM PRAESTES SI C<A=E>PIT ILLA FIDES

447. Roma (Roma)
CIL 06, 13012
D(IS) M(AIVUS) | M(ARCI) AUR(ELI) ANTIOCHII QUI VIXIT | ANN(IS) XVIII M(ENSIBUS) X | DIEBUS
VII h(oris) VII fec(it) | A(e/lius) Laurentius | fil(io) b(ene) m(erenti)

448. Roma (Roma)
CIL 06, 13069 (p 3911)
D(is) M(anibus) | Aurelius D(iou)genei(!) qui vi|xit ann(is) XXII | mens(ibus) VII diebus XIII | h(oris) II

449. Roma (Roma)
CIL 06, 13082
D(is) M(anibus) s(acrum) | Aurelius {A}ep{pi}af|itus Aurelius Felici|sim filio
dulciss(i)mo qui vivit annis | XXIII m(ensibus) VI diebus XI ho|r(is) VI bene merenti fecit

450. Roma (Roma)
CIL 06, 13166 = CIL 10, *01088,062 = IMCCatania 00272
D(iis(!)) M(anibus) s(acrum) | Aureli|us One|simus et Aurelia | Nice fecit(!) filiae | Aureliae
One|simae vix(it) a(nnus) I m(enses) III | d(ies) XVI | h(oras) VIII

451. Roma (Roma)
CIL 06, 13252
D(is) M(anibus) | [M(arco)] Aure|lio Aug(usti) lib(ert) | Theodoto|l | Aeliana Paulina
ma|jor fil(i)o dulci|ssimo f(ecit) | inco|parabili|s(uit) | et si|b(i) Q(uia|s) vi|x(it) a(nnus)
XXVIII | m(ensibus) VI diebus V | h(oris) III

452. Roma (Roma)
CIL 06, 13317
D(is) M(anibus) | Aureliae Felicitat[i] | filia|stra dulci|ssima|e | quae vix(it) ann(is)
V([...]) | m(enses) VII d(ies) XI ho|r(is) VI fec|it([...]) | [...]|ius Theseus

453. Roma (Roma)
CIL 06, 13383
D(is) M(anibus) | Aureliae Speni|s T(itii) libertae | Mesius Hermeros co(n)i|ugi
cariss(i)ma|e et incon|parabil(is) Q(uia|s) vi|x(it) ann(is) XIII m(ensibus) V diebus
XXVIII h(or(is) XI | qu(a)e aut e|unte vi|x(it) annis XXVIII | m(ensibus) V diebus XXVIII h(or(is)
XI | manes tu|i sa|nte

454. Roma (Roma)
CIL 06, 13400 (p 3513)
D(is) M(anibus) | Aureliae Zosim(a)e | Aurelius Primitivus | Aurelia Sevara | alumnae
suae | bene merenti | pientissima|e feceru|nt(um) | vi|x(it) ann(is) VI mens|ibus) III | diebus X ho|ris) VIII sacru|m

455. Roma (Roma)
CIL 06, 13410 (p 3513)
D(is) M(anibus) | C(aius) Aurunc|eius Primitivos(!) | vi|x(it) ann(os) II d(ies) V ho|ras) II | Au|runcia Threpte mater et | L(uci) Rasticanus Felix pat(er) fil(i)o | dulci|ssimo
fecerunt

456. Roma (Roma)
CIL 06, 13437 (p 3912)
D(is) M(anibus) | Auxesis et secu|ndus dextro fil|io bene merenti fe|cerunt Q(ua|s) vi|x(it) | annos III me(n)ses III | dies XV hora prima
457. Roma (Roma)
CIL 06, 13602 (p 3912) = D 08528
D(is) M(anibus) | BLASTIONE VIX(it) AN(nis) VI | MENSIB(us) VIII DIEB(us) XI | HORA I | NATUS
V K (ALENDAS) SEPTEMBRES | HORA DIEI VI DIE LUNAE | DEFUNCTUS III DIES IUNIAS | HORA
PRIMA DIES I DEI SATURNI | ITEM MARIUS IUSQUEE QUAE VIXIT | ANNIS XX DIES IUSQUEE XXX HORA X |
RELIGIT EUM MENS(IUM) XII D(IERUM) XX | BLASTUS PATER FILIO PISSIMO | FECIT

458. Roma (Roma)
CIL 06, 13782 (p 3513, 3912) = D 08529
LUCIUS CAECILIUS LUCIUS LIBERTUS SYRUS | NATUS MENSE MAIO | HORA NOCTIS VI | DIE
MERCURI | VIXIT ANNOS VI DIES XXXIII | MORTUUS EST III K (ALENDAS) IULIAS | HORA X |
ELATUS EST H(ORAS) III FREQUENTIA MAXIMA

459. Roma (Roma)
CIL 06, 13883
D(is) M(anibus) | CAELESTINO | FILIO QUI VIXIT | ANNIS VI D(IEBUS) XXII | HORAS NOCTIS VII |
ALEXANDER PATER

460. Roma (Roma)
CIL 06, 13975 (p 3514)
D(is) M(anibus) | PUBLICIO CAESIO EUTYCHETI | FILIO BENE MERENTI QUI VIXIT ANNOS XXII MENSES X DIES XXIV |
HORAS III FONTEIUS EUTYCHES | ET HELPIDUS PARENTES D(EDIT)

461. Roma (Roma)
CIL 06, 14020
D(is) M(anibus) | SEXTO CAESONIO | IUSTINO FILIO | DULCISSIMO | VIXIT ANNIS XXII MENSIB(us) VI D(IEBUS) X |
SEXTO CAESONIUS | CRESCENS PATER | FECIT ET | FUFICIA RESTUTA | MATER

462. Roma (Roma)
CIL 06, 14073 = CSIR-GB-03-02-02, 00014
D(is) M(anibus) | CALIDIAE URSILLAE | VIXIT ANNI XXII MENSIB(us) XI D(IEBUS) X |
LUCIUS CALIDIUS BUCULUS | LIBERTAE PIENTISSIMAE | ET INCOMPARABILIS | FECIT || D(is) |
M(anibus) | THELESPHORI | PRIMITIVI | VIXIT ANNI VIII MENSIB(us) III D(IEBUS) XVI HORAS X |
POSUIT ONESIMUS | PATER

463. Roma (Roma)
CIL 06, 14094 (p 3514, 3912) = D 08496
D(is) M(anibus) | CALISTIANO DIVO ET DOMINO DULCIS MO ET PIENTIS VIXIT IT |
ANNIS IIII MENSIB(us) | IIII DIES IIII HORAS X

464. Roma (Roma)
CIL 06, 14202
D(is) M(anibus) | CALPURNIO TRYGETO | CALPURNIUS TRYGETUS | ET CALPURNIA HERMIONE |
PARENTES INFELICISSIMI | FILIO PISSIMO | VIXIT ANNI X MENSIB(us) VI D(IEBUS) X HORAS XI

465. Roma (Roma)
CIL 06, 14389 (p 3515)
[MEBU FILIAE KA[RIS][S]IMAE Quae ACER[[BA] Morte Sublat[A] | EST Quae VIXIT ANNO |
[UNO][MENSIBUS] VII DIES X VI | H(ORAS) XII KAPRARIUS | PATER DAT(A) MAT(E)R |
FECER(UNT)
466. Roma (Roma)
CIL 06, 14427
D(IS) M(ANIBUS) | CARPUS CAESARIS | FEC(IT) THALUSAE CON(IUGI) | CON QU(A) VIX(IT) ANN(OS) XXXIX | HOR(AS) III IN FR(ONTE) P(EDES) X | IN AGR(O) P(EDES) XII

467. Roma (Roma)
CIL 06, 14446
DIS(!) M(A)NI(BUS) | C(AI) CARTILI | RHODONIS | QUI VIXIT ANN(IS) II | MENSIBUS III DIE(BUS) XX | HOR(IS) VI | M(ARCUS) CARTILIUS DIUS | PATER FECIT

468. Roma (Roma)
CIL 06, 14448
CARTILIAE ACTILIAE | QUAE VIXIT ANNO | UNO ET ME(N)SES(!) VIII | DIE UNO HOR(IS) II | M(ARCUS) CARTILIUS DROMO | FECIT FILIAE | AMANTISSIMAE

469. Roma (Roma)
CIL 06, 14612
D(IS) M(ANIBUS) | CAULIUS ABAS | CANTUS ET CAEN() | FIL(IO) SUO CAENAEO | QUI VIXIT AN(N)IS V | MENSIBUS II DIE(BUS) III HOR(IS) | VI CL(AUDIUS) CAENE | FEC(IT)

470. Roma (Roma)
CIL 06, 14702
C(AIO) CESTIO | (MULIERIS) L(IBERTO) QUIETO | VIXIT ANNO I MENS(IBUS) XV | DIEBUS XXVI H(ORIS) V | PINDARUS F(ILIO) CARISSIMO

471. Roma (Roma)
CIL 06, 14725
D(IS) M(ANIBUS) | CHARITES | VIXIT ANN(IS) VI | MENSIBUS VI DIEB(US) V H(ORIS) V | G(AIUS!) CILNIUS | ADIECTUS ET | CHARITE | PARENTES FILIAE | DULCISSIMAE ET | PIENTISSIMAE || D(IS) M(ANIBUS) | QUINTI MAGI

472. Roma (Roma)
CIL 06, 14973
D(IS) M(ANIBUS) | CL(AUDIUS) CISSO FILIO | DULCISSIMO VIX(IT) AN(NUM) I | M(ENSES) VIII D(IES) VI H(ORAS) VI | TROILUS ET PIA | PARENTES FEC(ERUNT)

473. Roma (Roma)
CIL 06, 15124
D(IS) M(ANIBUS) | TI(BERIO) CLA(U)DIO IANUARIO | VIXIT ANNIS XV | MENS(IBUS) X DIEB(US) XIII | H(ORIS) III | CLAUDIA SPECTATA VIR(O) | ET LIB(ERTO) BENE MERENTI FE(CIT) | MIS(ERA) MAT(ER) MIS(ER) FILIUS

474. Roma (Roma)
CIL 06, 15265 = CLE +01833
D(IS) M(A)NI(BUS) | TI(BERI) CLAUDI | SIMILIS VIX(IT) | AN(NIS) LIX MENS(IBUS) | IV DIEB(US) XXIII H(ORIS) X | CLAUDIA IRENE | FRATRI CARIS|SIMO ET PISSI(MO) | POSUIT VEL AUREUM TI[TULUM MERENTI]

475. Roma (Roma)
CIL 06, 15268 (p 3517)
TI(BERIO) CLAUDIO TI(BERI) F(ILIO) CAMIL(IA) | SOTERICHO | VIXIT ANNIS DUOBUS MENSIBUS XI |
DIEBUS X H(ORIS) IIII FECIT | TI(BERIUS) CLAUDIUS SOTERICHUS | INFELICISSIMUS PATER AETERNO | DOLORE ADFLICTUS ET SIBI ET CLAUDIAE EXOCHAE | CONIUGI SUAE ET LIBERTIS LIBERTABUSQUE POSTERIS EORUM

476. *Roma (Roma)*
CIL 06, 15316 = ILCV 02783a = ICUR-01, 03394
D(IS) M(ANIBUS) | CL(AUDIO) VINCENTIO QUI VI(XIT) ANN(IS) XVII MENSIBUS VI H(ORIS) PLENiS IPSO DIE DECESSIT | CAECILIA CRESCENTIA UXOR | MARITO INNOCENTISSIM<o=D> | FECIT V KAL(ENDAS) AUG(USTAS) || CAECILIO VINCENTIO PATRI | CL(AUDI) VINCENTI QUI MOX | VIDIT FILIUM SUUM VALDE | DEFECTUM ESSE ANIMO | SPONDIT ANTE DIES XXIII | MORTIS FILI(I) SUI REBUS HI(MANIS) EXEMPTUS EST | C(A)ECILIA CRESCENTIA COGNATA BENE MERENTI | FECIT

477. *Roma (Roma)*
CIL 06, 00125
D(IS) M(ANIBUS) | CLAUDIAE ZOE | VIX(IT) AN(NOS) X M(ENSES) XI H(ORAS) V | TI(BERIUS) CLAUDIUS | PERICL[ID]ES | FILIAE CARISSIMA(ES) | FECIT

478. *Roma (Roma)*
CIL 06, 15984
COELIAE C(AI) F(ILIAE) PRIMIGENIAE | EGNATIAE CLYMENAE | FILIAE DULCISSIMAE QUAE VIXIT | ANN(IS) XII MENSIBUS X DIEB(US) IIII H(ORIS) VI FECERUNT | CAIUS EGNATIUS CLYMENUS ET | VETTIA VITALIS ET PUPIAE RESTITUTAE | ET LIBERTIS LIBERTABUSQUE SUIS | POSTERISQUE SUIS | H(UIC) M(ONUMENTO) D(OLUS) M(ALUS) ABESTO

479. *Roma (Roma)*
CIL 06, 16126 (p 3519)
JO TACITO | VIXIT ANNIS DUOBUS | ME(NSIBUS) X DIEBUS | II HORSI X FECIT | LUCRETIA TACITA | MATER FILIO B(ENE) M(ERENTI) | ET SIBI ET SUIS POSTERISQUE EORUM

480. *Roma (Roma)*
CIL 06, 16467 (p 3519) = AE 1999, +00024
D(IS M(ANIBUS) CORNELIAE THYMELE | FILIAE DULCISSIMAE | CALPURNIUS DICEUS ET | CECURA PARENTES INFELICIS|SIMI FECERUNT VIXIT ANNIS | VII MENSIBUS II DIEB(US) XVIII H(ORIS) VII S(EMISSEM) B(ONIS) B(ENE)

481. *Roma (Roma)*
CIL 06, 16557
D(IS) M(ANIBUS) | CRATIAE L(UCI) F(ILIAE) PAULINI UXORI KARISSIMAE QUAE | VIXIT ANNIS XLII | MENSIBUS X DIEB(US) XXVI H(ORIS) X | [...]SIPPUS MARIT(US) BENE MERENTI

482. *Roma (Roma)*
CIL 06, 16561
D(IS) M(ANIBUS) QUINTO CREPERIEO | ABASCANTO FILIO PIO | VIXIT ANNIS VII MENSIBUS VIII | DIEB(US) VIII | H(ORIS) VIII | FECIT ATTIMETUS PATER | ET SIBI ET CONIUGI SPENI | DONAVIT CLAUDIA CARA | LONG(UM) PED(ES) V LAT(UM) PED(ES) III

483. *Roma (Roma)*
CIL 06, 16647
DIS MA(NIBUS) | PUBLIUS CURTIUS | SABINUS FECIT | VERNAE SUO | FELICI QUI VIXIT | ANNU(M) UNUM | M(ENSES) II D(IES) X H(ORAS) XI
484. *Roma (Roma)*
CIL 06, 16767 = CIL 11, *00101,071
D(IS) M(ANIBUS) | C(AIUS) DECIMII | ASCIANUS ET | DECIMIA SECUN|DIA SABINO FIL(IO) |
PIENTISSIMO FECER(UNT) | VIXIT ANN(OS) XV D(IES) XXX H(ORAS) VI

485. *Roma (Roma)*
CIL 06, 16836 (p 3520)
D(IS) M(ANIBUS) S(ACRUM) | DIAETAXUMENES | VIX(IT) MEN(SIBUS) XI | DIEB(US) XXVIII | HOR(IS) VIII | FECIT PAMPHILUS QUINTI FLAVI | TERTULLI | PATER

486. *Roma (Roma)*
CIL 06, 17434
D(IS) M(ANIBUS) | EUTYCHIAE | EUTYCHION | PATER CARISSIMAE | BENE MERENTI POSU(IT) | VIXIT ANN(OS) XVII | M(ENSES) XII | H(ORAS) III

487. *Roma (Roma)*
CIL 06, 17436
EUTYCHIAE CO(N)IU|GI KARISSIMAE F(ILIAE) CAM|PANUS ET UNIVER|SI PARENTES B(ENE) M(ERENTI) | FECERUNT VIX(IT) AN(NIS) XVIII | M(ENSIBUS) VIII D(IEBUS) V HORIS VIII

488. *Roma (Roma)*
CIL 06, 17504
D(IS) M(ANIBUS) | M(ARCO) FABIO FAUSTO | VIXIT A(NNOS) X M(ENSES) I D(IES) XV | H(ORAS) VII | M(ARCUS) HERENNIUS | FAUSTUS ET FABIA FELI|CLA PARENTES B(ENE) M(ERENTI) |
FECER(U)NT

489. *Roma (Roma)*
CIL 06, 17533
D(IS) M(ANIBUS) | A(ULUS) FABIUS FO[...] | A(ULUS) FABIUS FILE[...] | A(ULUS) FABIUS CAR[...] |
FECERUNT A(ULO) FABIO [MER][CURIUS FILIO SUO CA[RISI][MO QUI AN(NIS) VI[...]] | MENSIBUS V[..| DIEBUS ..] | (H)ORIS X SIB][ET SUI]| | LIBERTIS LIB[ERTABUS][QUE POSTERIS][QUE EORUM] | IN FR(ONTE) P(EDES) VIII IN [AGR(O)

490. *Roma (Roma)*
CIL 06, 17544 (p 3521)
A(ULUS) FABIUS | MARCIANUS | (MULIERIS) | LIBERTUS VIX(IT) AN(NOS) | XII M(ENSES) VI D(IES) |
XIX H(ORAS) II

491. *Roma (Roma)*
CIL 06, 17744
D(IS) M(ANIBUS) | CAESSENNIUS TE|LESPHO FECIT SEP|TIMO VERNae SU[o ET Suis qui VIX(IT) |
AN(NOS) V M(ENSES) XI D(IES) XI | D(IS) M(ANIBUS) | FAUSTIN|A | A(ULO) APOLLONIO | Q(UI) |
VIXIT A(NNOS) XVII | M(ENSES) VIII H(ORAS) II

492. *Roma (Roma)*
CIL 06, 17840 = CIL 06, 17841
200

] [ filiae Felic(u)lae coniugi | suae Kariissi[mae et pientissi[mae bene mere]nti fecit vixit |
ann(is) XXXVII d(iebus) | LVIII(!) (h)oris V | mecum vixit | annis XXII

494. Roma (Roma)
CIL 06, 18004 (p 3521, 3914)
T(itus) Flavius Athenaeus | T(itus) Flavius Nicostatus | Memoriae | T(it) Flavi T(it)
f(ii) Fab(ii) Athenaei | vixit annis(!) XXII | menses III | dies V | horas III | Nicostatus
lib(ertus)

495. Roma (Roma)
CIL 06, 18032
D(is) Manibus P(ublio) Flavio | Crescenti | P(ubli) Flavi Amaran|ti filio | vix(it) an(nos)
VII d(ies) I hor(as) X | Flavia Euphrosyne | mamma idem nutrix | fecit

496. Roma (Roma)
CIL 06, 18174 = CIL 05, *00429,093
D(is) Manibus | T(it) Flavi Primi vixit annis | II mensibus X diebus XX horis | VI fecit
T(itus) Flavius Primus pater | et mater fecit sibi et suis poste|risque eorum

497. Roma (Roma)
CIL 06, 18185a (p 3522) = AE 1989, 00051
D(is) Manibus | Q(uinti) Flavi | Restituti | v(ixit) a(nnis) XXXIX trib(us) | hor(is) | f(ecit)
L(uci) Aupidius | Corymbus f(ilio) b(ene) m(erenti)

498. Roma (Roma)
CIL 06, 18227
D(is) Manibus | T(it) Flavi Thalli vix(it) | an(nos) V me(nses) III die(s) VII | (h)oras VIII
fecit Flaviu(s) | Euticus et Valeria | Man(n)sueta filio dulci|sis(simo)

499. Roma (Roma)
CIL 06, 18260 = ILMN-01, 00265
D(is) Manibus | T(itus) Flabius(!) Zoticus | et Fl(avia) Charite | fec(erunt) Fl(aviae)
Charitine | filiae dulciissimae | q(uae) v(ixit) ann(is) VI m(ensibus) VII | dieb(us) VIII | horis V

500. Roma (Roma)
CIL 06, 18318 = CIL 09, *00632,7 = ICUR-08, 22456
Anim(a)e d[ulci(ssimae)] | Flaviae Clo[dia] | qvae filiae) q(uae) v(ixit) m(ensibus?) ...]
d(iebus) II hor(is) VII | Fl[ai]vii Clodian[us et] | Priscilla p[arent(es)]

501. Roma (Roma)
CIL 06, 18386
D(is) Manibus | Fl(aviae) Octaviae | qvae et Lucre|tiiae (h)o(nestae) f(eminae) quae |
vixit annis | XXII m(ensibus) VI h(oris) XI | T(itus) Aelius Se|rapammon

502. Roma (Roma)
CIL 06, 18409 (p 3522)
Dis(!) | fecit Flavia | Prisca P(ublio) Fabio | Ermogeneti | co(n)ugi bene me|renti vixit
ann(is) LX hor(is) III

503. Roma (Roma)
CIL 06, 18557
D(is) M(anibus) | [A]elio Fortunato | [qui] v(ixit) ann(is) IIII m(ensibus) VII | [diebu(s)] VIII h(oris) VI f(ecit) Ulpi(a) | [Her]mione verneae suo b(ene) m(erenti)

504. Roma (Roma)
CIL 06, 18569
Dis Manibus | Fortunata | vixitannis II mensibus V | diebus X horis VIII

505. Roma (Roma)
CIL 06, 18587
[D(is)] M(anibus) | [...]nuleia Fortunata | [Su]rsifanae Luciferae | [alum]nae suae dulcissimae | f(ecit) [vixit anni]s XI m(ensibus) VI d(eibus) III h(oris) VII

506. Roma (Roma)
CIL 06, 18661
D(is) M(anibus) s(acrum) | M(arci) Fulvius Damiae iun(ioris) v(ixit) a(nnos) IIII m(ensibus) V d(ies) IIII h(oras) VII | Fulvius Damias et apronil[ae] parentes | b(ene) m(erenti) f(ecerunt)

507. Roma (Roma)
CIL 06, 18663
D(is) M(anibus) | M(anio) Fulvio Diomedi f(ecit) | Fulvia Catellis | filio dulcissimo qui vixit | annos(!) VII mensibus V | diebus XIII hor(is) | III lib(ertos) libertas | busque poste|r|risque(e) eius

508. Roma (Roma)
CIL 06, 18703
D(is) M(anibus) | Fulviae Fe|licissimae | coniugi ka|rimissimae | vixit annos | XVIII m(ensibus) VIII d(ies) | XIII hor(AS) V | M(arcus) Aurelius File|tianus cum qua | vixit annos VI | coniugi bene | merenti f(ecit) | cum Arria Vi|ctorina ma|tre eius et | patre eius

509. Roma (Roma)
CIL 06, 18817 (p 3523, 3915) = D 08006
Animae sanctae co|lendae | D(is) M(anibus) s(acrum) | Furia Spes L(ucio) Sempronio | Firmo | coniugi carissimo mihi ut cognovi | puere puellae obligati amor<e=I> pariter | cum quo vixit tempore<e=I> minimo et | quo tempore vivere debimus | a manu mala dis|parati sumus | ita peto vos Manes sanctissimae | commendat[um] Habeatis | meum ca[ru]m et vellitis | huc indulgentissimi esse | horis nocturnis | ut eum videam | et etiam me fat|o suaderet | vellit ut et ego possim | dulcius et celerius | aput eum pervenire

510. Roma (Roma)
CIL 06, 18831
D(is) M(anibus) | Futia | Maximilla | Maximo | verneae suo | bene meren|tissimis f(ecit) q(uixit) a(nnos) XVIII m(ensibus) V | et Ianuarius coniux eius | v(ixit) a(nnos) XXXIII et m(ensibus) V et in se | una hora defuncti sunt | Europa fecit
512. **Roma (Roma)**
CIL 06, 19203

D(is) M(anibus) s(acrum) | H ello | A stius T(it) Staberi | F ortunati s(er)us | Fratri piissimo | et T rebonia Prisca | Coniugi | bene merenti | v(ixit) a(nnos) XXX m(ensem) I | d(ies) XIII h(oras) XI

513. **Roma (Roma)**
CIL 06, 19229

D(is) M(anibus) | M emoriae H elpidis f(e|minae sanctissimae | quae v(ixit) a(nnos) XXXIII m(enses) II d(ies) XI h(oras) III | Cissarion coniugi bene merenti | fecit

514. **Roma (Roma)**
CIL 06, 19385 (p 3523)

D(is) M(anibus) | H ermes Aug(usti) l(ibertus) | fecit | F eliciissimae alumnae | bene merenti quae | vixit ann(is) III m(ensis) VIII | dieb(us) III h(oras) VI

515. **Roma (Roma)**
CIL 06, 19428 (p 3523)

D(is) M(anibus) | [...:l()] H ermi|one | v(ixit) a(nnos) XXVII | [m(enses)] V d(ies) XXI h(oras) | [...]|arius | [F]ec(it)

516. **Roma (Roma)**
CIL 06, 19646 = ILCV 04266a = ICUR-04, 12629

D(is) M(anibus) | I anuaria | F elici mari|to dulcis|simo bene | merenti | feci qui me|cu(m) vixit an|n(os) XVII m(ensibus) | X di|es XVI (h)or(is) VIII

517. **Roma (Roma)**
CIL 06, 19683 (p 3524) = CLE 01582

D(is) M(anibus) | I renes | vix(it) ann(is) XX | mensibus V | hor(is) VI

518. **Roma (Roma)**
CIL 06, 19701

D(is) M(anibus) | I renes | vix(it) ann(is) XXI | mensibus V | hor(is) VI

519. **Roma (Roma)**
CIL 06, 19720

D(is) M(anibus) | Isidorus vixit | ann(is) V di|es XII h(oras) | H ermes Aug(usti) l(ibertus) | fecit | sibi et su|sis post|eri|que eo|rum | in fr(onte) pe|des VI | in agro pe|des VI

520. **Roma (Roma)**
CIL 06, 19835 = CIL 06, 34426

D(is) M(anibus) | L(uicio) Iulio An|til|och|o | filio dulci|simo | qui vixit annis II | mensibus III | dieb|us X hor|is X | Ant|ilochus pater

521. **Roma (Roma)**
CIL 06, 20156
D(IS) M(ANIBUS) | C(AIO) IULIO C(AI) F(ILIO) NIGRINO | DULCISSIMO C(AIUS) IULIUS | NIGRINUS ET
FLAVIA HEURESIS | PARENT(ES) PIENTISS(IMI) FECERUNT | VIX(IT) A(NNOS) III M(ENSES) XI D(IES)
XVI H(ORAM) I | SIBI POSTERISQ(UÆ) SUIS | IN FRONTE P(EDES) V IN AGRO P(EDES) III | HOC
MONUMENT(UM) EGENIA PRISCA DE SUO REFEC(IT)

522. Roma (Roma)
CIL 06, 20280 (p 3431)
C(AIUS) IULIUS SUCCESSUS | VIXIT ANNIS III | MENSIBUS VIII | DIEBUS V HORIS VI | MATER FILIO |
SU{U}O FEC(I=E)T

523. Roma (Roma)
CIL 06, 20460 (p 3915)
DIS MANIBUS | IULIAE FELICITATI | VIXIT ANNIS VIII | DIEBUS XI HORIS VIII | D(ECIMUS) AVONIUS
EPAPHRA | ET AVONIUS EURYTYUS | ET IULIA IOLE | FILIAE SUAE | CARISSIMAE | FECERUNT

524. Roma (Roma)
CIL 06, 20495
D(IS) M(ANIBUS) | IULIA HELIODOR(L)A LUCIO AUFIDO VALENTI F(ILIO) DULCISSID(I)MO | BENE
MERENTI F(ECIT) | QUI VIXIT ANNIS II | M(ENSIBUS) VIII H(ORIS) V

525. Roma (Roma)
CIL 06, 20532
D(IS) M(ANIBUS) | IULIA INGENUA ET L(UCIUS) AVILUS PRIMUS FECERUNT | MAGNE VERNAE
SUAE KARISSIM(AE) VIX(IT) ANNO | UNO MENSIBUS TRIBUS DIEBUS XXIII HOR(IS) X SIBI ET |
SUIS POSTERISQ(UÆ) EORUM

526. Roma (Roma)
CIL 06, 20670
D(IS) M(ANIBUS) | IULIA SATURNINA | C(AIO) IULIO CANDIDO AV{I}O | DULCISSIMO BENE M(E|RENTI |
FECIT QUI VIXIT | [AN]NIS LXXXVII [H]ORA NUN

527. Roma (Roma)
CIL 06, 20747
[D(IS)] M(ANIBUS) | [...JAE BASILIAE QU(A)E | [... ET MARCIA N(UERIUS) IUNIUS | [...JUS UXORI
OPTI][MAE PI]ISSIMAE QU(A)E | [AN]NIS MECUM XX | [... MEN]SIBUS VIII DI(EBUS) | [... H]ORIS X
FECIT

528. Roma (Roma)
CIL 06, 20754
IUNIUS | ALEXANDER | IUNIAE ALEXANDRIAE FILIAE(!) DULCISSIMA|E QU(A)E VI|XIT ANNIS VIII |
MENSIBUS V DIEBUS | VII HOR(IS) III

529. Roma (Roma)
CIL 06, 20786 = CIL 11, 00103,5
D(IS) M(ANIBUS) | GAIO IUNIO | FELICISSIMO | QUI VIXIT ANNO | UNO MENSIBUS XI D(EBUS) XVI |
HORIS(!) DUABUS | VALERIA APRILLA | ALUMNO | B(ENE) M(ERENTI) F(ECIT)

530. Roma (Roma)
CIL 06, 20874 (p 3525)
D(IS) M(ANIBUS) | IUNIAE DELICATAE | SODALIAE PIENTISSIMAE | PHILOCALUS FEC(IT) | VIX(IT)
ANN(IS) XVI DIEBUS III H(ORIS) V
531. Roma (Roma)
CIL 06, 20938 (p 3526)
Dis manibus | Iuvenalis | V(ixit) ann(os) II m(enses) III d(ies) IX h(oram) I | Canuleia
tyche | avia et | Erasena Libas | nutrix fecer(unt) | et sibi et suis

532. Roma (Roma)
CIL 06, 21122 = CIL 14, *00180a12
D(is) M(anibus) | Larcae Restitutae | Q(uintus) Laelius Iauarius | conjugi b(ene)
m(erenti) | vix(it) ann(os) XXVII | mens(es) V h(oras) X

533. Roma (Roma)
CIL 06, 21232 = CIL 11, *00078,24
D(is) M(anibus) | Larciae | Licinius Atimetus | Dafne filiae suae K(arissimae) | fecit vi(xit)
an(num) I m(enses) XI d(ies) X/V h(oras) XI

534. Roma (Roma)
CIL 06, 21517 (p 3526)
D(is) M(anibus) | Lucanae | vixit ann(os) VIII | men(ses) III d(ies) XIII h(oras) IV | et
fratri Macedoni | vixit ann(os) V men(ses) II d(iem) I | h(oras) III | M(arcus) Tituccius
daphnus | <v=B>ernis suis b(ene) m(erenti) f(ecit)

535. Roma (Roma)
CIL 06, 21743 = ILCV +04029b = ICUR-01, 03618
Filio dulciissimo Lyceio | vix(it) ann(os) IIIII dies XVIII hor(as) VIII

536. Roma (Roma)
CIL 06, 21889
Mallonia | H<y=V>gia f<e=V>r | sibi et libertaque postebisque etur(eor) | M | uno die
pater | et fili<o=B>e | hora deces<s=I>er | M(arcus) Mallonius Urbicus | M<br<U>ieNS>us<br<U>icalis> |<v=B>ernis suis | b(ene) m(erenti)

537. Roma (Roma)
CIL 06, 22348
[DI]s manibus | [...linae vixit ann(is) XXVIII mense uno dieb(us) VI hor(is) VIII | [...]
Lib(ertae) Melitin(ae) mater filiae pientissiniae fecit et | [...]
atri eius et sibi et Lic(ius)
Pontio Fortunato Lib(erto) Libertab(ue) eius et | [...]
osteris(u) eorum ita ne de nomine familiae exiatis h(oc) m(onumentum) h(ereditem) n(on) s(equetur)

538. Roma (Roma)
CIL 06, 22417
D(is) M(anibus) | Mercurius vixit | annis XXV mensibus VI | dieb(us) XX horis IIII | Berullus frater pi(entissimus) et Iulia Do|mina bene merenti

539. Roma (Roma)
CIL 06, 22463
Dis manibus | M(arcus) Metilli | Trophimus | et Metilia | Synnherus[a] | parenti
Dulciissimo | M(arcus) Metili[O] | Trophimo | filio dulciissimo | et pientissimo et | Frugalis | simo vix(it) | annis XXIX | mensibus IIII | dieb(us) XV hor(is) IIII

540. Roma (Roma)
CIL 06, 22590 (p 3528)
D(IS) M(anibus) S(acrum) | Modiae Iucundae | fecit Modia Florentinae filiae |
pientissimae | vixit annis VIII | mensibus XI h(oris) VIII | sibi et suis posterisque |
eorum

541. Roma (Roma)
CIL 06, 22629
D(IS) M(anibus) | P(ublio) Mummio P(ubli) F(ilio) Eurito | vixit annis tribus | mensibus duobus horis V | P(ublii) Mummii Nesiæus | Iaæa Maxima filio | dulcissimo fecerunt

542. Roma (Roma)
CIL 06, 22692
D(IS) M(anibus) | Mundiciae Isiadi | quae vixit annis XI | diebus XI horis III | fecerunt |
C(aius) Mundicius Epitync(hanus) | et Floria Protogenia | parentes

543. Roma (Roma)
CIL 06, 22712 (p 3528)
D(is) Manibus C(aius) Murdius C(ai) Libertus Donatus | sibi et Murdiae Clymenae uxori | suæ carissimæ et C(ai) Murdio C(ai) F(ilio) | Quir(ina) Diadumo et C(ai)
Murdio C(ai) F(ilio) | Quir(ina) Iu[s]to et Murdiae C(ai) F(iliae) Priscæ | vixit annos |
XVII mensibus | VII dies XXVII horis X | filiis suis libertibus libertabusque posterisque

eorum

544. Roma (Roma)
CIL 06, 22786

545. Roma (Roma)
CIL 06, 22857
D(IS) M(anibus) | Naevia Sabina | quae vixit annos II mensibus VI dies XI | horis V
fecit | Sara Acte | mat(e)ria bene fecit

546. Roma (Roma)
CIL 06, 22859
Naevia Tertulla | fecit sibi et C(aius) Naevio | Justo vernæae suo | vixit anno et mensibus |
XII dies XXV | horis III

547. Roma (Roma)
CIL 06, 23008 = ILMN-01, 00329
D(IS) M(anibus) | M(arco) Nonio | Aetrio filio | M(arcus) Nonius | Celer | pater | Q(ui)
v(ixit) a(nnos) V mensibus V | d(ies) V h(oras) VI

548. Roma (Roma)
CIL 06, 23058 = CIL 10, *01088,255
Noniae Trypt[herae] | P(ublii) Nonius Attalus | co(n)iugi bene meritum | loc(um)
(h)oc | et noniae Sebervian(a)e pat(e)r | fec(it) filiae dul(cissimae) qua[e e vix(it)] | ann(os)
X die(a)ebus XVIII h(oricus ...]

549. Roma (Roma)
CIL 06, 23204 = AE 1992, +00092
D(IS) M(anibus) | Obinia | Eutychis Eu<emero fil(io) Q(ui) | vix(it) a(nnos) II mensibus>
VIII D(ies) | XXVII h(oras) XI Fl(aviae) Ur|banae sorori | q(ui) vix(it) a(nnos) XVII
m(enses) X | D(ies) XVIII ben(e) m(erentibus)

550. *Roma (Roma)*
CIL 06, 23318
D(is) M(anibus) | T(itus) Octavius Thallus et | Vibia Rhode paren|tes infeliciissimi |
Rhodino filio suo | posuerunt vixit | annis IIII mensib(us) | VIII dieb(us) XXV h(oris) II |
T(itus) Octavius Thallus | et Vibia Rhode is|dem sibi fecerunt

551. *Roma (Roma)*
CIL 06, 23420
D(is) M(anibus) | M(arcus) Ogulnius Proclus | vixit annis XIII | me(n)sibus II diebus VIII |
horis III |

552. *Roma (Roma)*
CIL 06, 23448 = CIL 11, *00101,118
D(is) M(anibus) | Olymniadi | animae innocenti(i) | Artemas et nome par|entes fecerunt |
quaerit | vixit annis(s) IIII mens(ibus) XI | die(bus) XVIII hor(is) XI

553. *Roma (Roma)*
CIL 06, 23475 (p 3529)
D(is) M(anibus) | Onesimo qui | vix(it) an(nos) XI m(enses) X d(ies) XXII | h(oras) IX et |
maximillae | sorori eius quaerit | vix(it) an(nos) IX m(enses) X h(oras) III | Q(uintus) |
Valerius Eutyches et | Valeria Daphnis f(iliis) piis(simis) | fecerunt et sibi |
poster(is)q(ue) suis | in f(ronte) p(edes) XIII s(eminsem) | in a(gr) p(edes) XIII s(eminsem)

554. *Roma (Roma)*
CIL 06, 23646
D(is) M(anibus) | P() Dailoch<q=O>ui | {I} vix(it) annis XXXV | me(n)sibus(!) |
V<III=LEL> | <di=Z=EBUS XXI>I=B> | horis L | uxor bene me{s|}renti fec<i=F>t

555. *Roma (Roma)*
CIL 06, 23688
D(is) M(anibus) | M(arco) Paconio | Felici filio | suo b(ene) m(erenti) Articiuleia |
Euthi|cia mater | fecit vixit an(nis) VI dieb(us) XIX | hor(is) VIII liber(tis) |
libertabusq(ue) suis | posterisq(ue) eorum | s(it) T(ibi) T(erra) L(avis) | in f(ronte) p(edes) |
VIII | in agro p(edes) VII

556. *Roma (Roma)*
CIL 06, 23726
D(is) M(anibus) | Pago filio | qui vixit m(enses) | VIII d(ies) IIII | h(oras) VI bene | merenti |
parentes fec(erunt)

557. *Roma (Roma)*
CIL 06, 23764
D(is) M(anibus) | Sex(tus) Papinius Karicus | fecit Victoriae co|niugii sui et Papinio |
Clumeno filio suo vi|xit annos) XI m(en)ses) III d(ies) XI | hor(as) III

558. *Roma (Roma)*
CIL 06, 23823 (p 3529)
D(is) M(anibus) | Pardalidi | filiae dulciissimae | virginii sanctissimae | quae vixit annis
XII | D(IEB)(US) XII HOR(IS) XI | PARENT(ES) DULCISSIMI | FECERUNT

559. *Roma (Roma)*

CIL 06, 23882

D(IS) M(ANIBUS) | C(AIO) PEDANIO VALENTI | F(ILIO) C(AIUS) PEDANIUS | THEODOTUS PATER | FIL(IO) DULCISSIMO QUI | VIXIT MENSIBUS N(UMERO) X | DIEBUS N(UMERO) XVIII H(ORIS) VIII

560. *Roma (Roma)*

CIL 06, 23977 (p 3429, 3530)

F)ECTT ET COHEREDII | [IN B]ONIS PATERNIS | PETILI FORTUNATI | QUI ET SCRIBONI | [VI]XIT ANNIS III | [M(ENSIBUS)] V D(IEBUS) XX HOR(IS) VIII

561. *Roma (Roma)*

CIL 06, 24033

D(IS) M(ANIBUS) | PETRONIA | CONCORDIA | VIX(IT) AN(NOS) III M(ENSES) X | D(IES) XVII H(ORAS) VII | FECIT PETRONIA | HELPS ET GLOSIEUS | PRIMIGENIUS | VERNAE DULCISSIMAE PARENTES ET | PIENTISSIMAE

562. *Roma (Roma)*

CIL 06, 24038

PETRONI(A)E HELEN[E] | QU(A)E VIX(IT) AN(NOS) II D(IEM) I | H(ORAS) V PARENTES FILI(A)E | DULCISSIM(A)E | FECERUNT

563. *Roma (Roma)*

CIL 06, 24054

D(IS) M(ANIBUS) | P(UBLIUS) PETTIUS PRIMIGENIUS | ET PETTIA VOLUPTAS | FECERUNT | PETTIAE RHODIN(A)E | FILIAE PIENTISSIMAE | VIXIT ANNIS XII M(ENSES) III | DIEBUS VIII H(ORAS) III | ET PETTIAE VALERIAE | VIXIT ANNIS VI | M(ENSES) I D(IEBUS) XI D(IEB)US VIII

564. *Roma (Roma)*

CIL 06, 24243 (p 3917) = CLE +00162

D(IS) M(ANIBUS) S(ACRUM) | P(LEATORII) | ANTIQUIS | RARISSIMAE FEMINAE | VIXIT ANNOS XXVI M(ENSES) III D(IES) XXIV H(ORAS) X | T(ITUS) FLAVIUS CAPITO | CONIUGI CASTISSIMAE | PISSIEMAE ET DE SE | OPTIME MERITAE | DE QUA NULLUM DOLOREM | NISI ACERBIISSMAE MORTIS EIU | ACCEPERAT DIGNISSIMAE FECIT

565. *Roma (Roma)*

CIL 06, 24251

DIS MANIBUS | PLANCIAE ISIADIS | VIXIT AN(NOS) XII M(ENSES) V D(IES) XIX H(ORAS) III | APOLLONIUS ET HERMAIS | FILIAE KARISSIMAE

566. *Roma (Roma)*

CIL 06, 24262 = CIL 09, *00074

D(IS) M(ANIBUS) | [TI(BERIO)] PLAUTIO [TI(BERI) F(ILIO)] | ABASCANTO | VIXIT | ANN(OS) III | D(IES) XII | H(ORAS) VII | POMPEIUS AFRICA[N]US | ALUMNO SUO

567. *Roma (Roma)*

CIL 06, 24353

D(IS) M(ANIBUS) | LUCIO PLUTIO DECIMIO | TIBERIANO | QUI VIXIT ANNIS XIII MENSIBUS III | DIEBUS XVI HORIS V | LUCIUS PLUTIUS DIOCESTORIUS | PATER FILIO KARISSIMO FECIT ET | SIBI ET SIBI | LIBERTIS LIBERTABUSQUE | POSTERISQUE EORUM ET | HEREDIBUS HEREDIBUSQUE EORUM
568. *Roma (Roma)*

CIL 06, 24362

Plutia M(arci) et (mulieris) L(iberta) | Hygia vix(it) an(nos) XII | mens(es) III d(ies) VII
h(oras) III | cara suis Plutius | Agathopus pater f(ecit)

569. *Roma (Roma)*

CIL 06, 24388 = CIL 11, *00101,127

D(is) M(anibus) | Politici et mater | filiae suae dulcis(simae) | fecit nomine Politi ce
vix(it) an(nos) L m(enses) VII h(oras) VIII

570. *Roma (Roma)*

CIL 06, 24389

D(is) M(anibus) | Politici et qua vixit annis XXIII | mens(bus) VII diebus XVII hor(is) VI
| Eutychianus maritus | et Eutychianus fil(ius) | b(ene) m(eren ti) f(ecit)

571. *Roma (Roma)*

CIL 06, 24508 = AE 1992, +00092

D(is) M(anibus) | (<Q=O>)(uinto) Pompei(o) S{S}ep[tem]bro f(ecit) patronus qui vixit |
ann(os) VI m(enses) III d(iem) I h(oras) | VI

572. *Roma (Roma)*

CIL 06, 24520 (p 3530) = CLE 01057

Hic soror et frater viv[i sunt fat]a par[e]ntis | aetate in prima saev(a rap)ina [tuli]t |
Pompeia his tumulis co(...)[nte]et[...]ris | haeret et puer inmites que[m rapuere] dei |
Sex(tus) Pompeius Sexti praex[cl]a[ro nomi]ne ...justus | quem tenuit mag[no noster]
amo more sin[jus] | infelix genitor gemina [sic morte co]actus | a natis spe{n}is qui ded[it]
ipse rog[os] | amissum auxilium functae post [gau]dia | natae | funditus ut traherent
invida [fat]a [l]arem | quanta iacet probitas pieta[s] quam vera [sep]ulta est | mente senes
aevo sed periere [brev]i | qui non flere meos casus possitque[dol]e re | [qui]
durare queam bis datu[s ecce rogis] | si sunt di Manes iam nati numen habetis | per vos
cu[r]i non venit hora mei

573. *Roma (Roma)*

CIL 06, 24563 (p 3530, 3917) = CIL 01, 01219 (p 970) = ILLRP 00983 = CLE 00185 = D 07976

Primae | Pompeiae | ossua heic | Fortuna sponde[t multa] | multis praestat nemini vive in
dies | et horas nam proprium est nihil | Salvius et Heros dant

574. *Roma (Roma)*

CIL 06, 24799 (p 3917) = D 08220

Dis manibus | M(arco) Popilio M(arci) f(ilio) Zosimiano | filio piissimo vix(it) an(nis) X |
mens(bus) | diebus) XII h(oris) VIII | M(arcus) Popiliius Ephemus | et Popilia Moschis |
fecerunt et sibi et libertis | libertabus(ue) suis posteri(ue) eorum | quisquis hoc
monumentum violaverit | aut titulum desasciverit aliove | quo nomine inscripserit
dabit | in aerarium p(opuli) R(omani) HS XX m ila) n(ummum)

575. *Roma (Roma)*

CIL 06, 24852 (p 3531)

D(is) M(anibus) | Q(uintus) Postumius | Apollinaris | vixit annis VIII | m(ensibus) VIII
d(iebus) VIII h(oris) V | Pontia Atticilla | mater piissima | filio b(ene) m(eren ti) f(ecit)
576. Roma (Roma)

CIL 06, 24885

D(IS) M(ANIBUS) S(ACRUM) | POSTUMIAE P(UBLI) F(ILIAE) | PRISCILLAE OPT(IMAE) | PIENTISSIAMAE | DULCISS(IMAE) F(ILIAE) | VIX(IT) A(NNOS) XXV M(ENSES) XI D(IES) XII | HOR(IS) VIII | POSTUMIUS PRISCUS | PATER INFELICISSIMUS | D(IS) M(ANIBUS) S(ACRUM) | POSTUMIAE | SOTIRAE | UXORI SANCTISSIMAE | DULCISSIMAE | P(UBLIUS) POSTUMIUS PRISCUS

577. Roma (Roma)

CIL 06, 24983 (p 3531)

D(IS) M(ANIBUS) | PRIMITIVAE | ALUMNAE HERMES ET FORTUNAE | TA BENE MERENTI | VIXIT | AN(NOS) IIX M(ENSES) V D(IES) XV | HOR(IS) V

578. Roma (Roma)

CIL 06, 25039

D(IS) M(ANIBUS) | PARENTES PRISCILLAE FILIAE DULCIS SIMAE B(ENE) M(ERENTI) F(ECIT) QUO | VIXIT | AN(NOS) IIX M(ENSES) V D(IES) XV | HOR(IS) V

579. Roma (Roma)

CIL 06, 25105

[D(IS)] M(ANIBUS) | [...] IB(ERTO) PROTO | [...] SECUNDA | [...] SIBI ET SUIS | [POSTER]ISQ(UE) EOR(UM) | [...] RESTITUTAE | [VIXIT AN(NOS)] XXVII MEN(S) | II H(ORAS) X

580. Roma (Roma)

CIL 06, 25282

D(IS) M(ANIBUS) | M(ARCO) QUINTILIO VITALIONI | FILIO PIETISSIMO QUIT | TILIA ANTHIS FECIT ET AN(THUS) PATER SIBI ET SUIS | POSTERISQUE EORUM IN FRONTE P(EDES) VI IN AGRO P(EDES) VI | VIXIT AN(NOS) XV MISIB(US) X D(IES) XXVIII | H(ORAS) I

581. Roma (Roma)

CIL 06, 25403

RESTIT[...] | FELICISSIMA [...] | INFELIX PATER F(ILIO) PIETISSIMO VIXIT AN(NOS) | XXVI M(ENSES) | VII H(ORAS) II

582. Roma (Roma)

CIL 06, 25577

DIS MANIBUS SACRUM | T(ITO) RUFRIUM AMIANTUM | QUI VIXIT ANNIS XII MISIBUS | VIII | DIEB(US) XVII HORIS VIII FECERUNT | RUFRIA IANUARIA ET P(UBLIUS) SEMPRONIUS AMIANTUS | PARENTES INFELICISSIMI ET P(UBLIO) MACURIO CEREALE | LIBERTIS LIBERTABUSQUE SUIS | POSTERISQUE EORUM ET SEMPRONIUS CRESCIT | NONIA CYRILLA TIBERIO IULIO MAGNO | FILIO B(ENE) M(ERENTI) F(ECERUNT)

583. Roma (Roma)

CIL 06, 25808 (p 3532) = CLE 01570

VIVA SALVIDIENA QUINTI LIBERTA HILARA | SALVIDIENAE FAUSTILLAE | DELICIAE SUAE | ERUDITAE OMNIBUS ARTIBUS | RELIQUISTI MAMMAM TUAM | GEMENTEM PLANGENTEM PLORANTEM | VIXIT AN(NOS) XV | MISIB(US) III DIEB(US) XI H(ORIS) VII | VIRGENEM ERIPUIT FATUS MALUS | DESTITUISTI VITILLA MEA | MISERAM MAMMAM TUAM

584. Roma (Roma)

CIL 06, 25846 = AE 1992, +00092

DIS MANIBUS | SACRUM | SALUTARI FILIO | FECERUNT PARENTES | VIXIT ANNIS VII M(ENSIBUS) II
585. Roma (Roma)
CIL 06, 25982 (p 3532, 3918) = D 08490
D(IS) M(ANIBUS) | P(UBLIO) SCANTIO IULIANO | P(UBLIUS) SCANTIUS | AUGUSTALIS PATER ET |
SERVILLA C(AI) F(ILLI) ISIAS | MATER FILIO PISSIMO | FECERUNT | QUI VIXIT ANN(IS) VIII |
MENS(IBUS) V DIEB(US) XII HOR(IS) VI | CUIUS ANNOS INGENIUM | EXCEDEBAT

586. Roma (Roma)
CIL 06, 26158 (p 3918) = D 08435
D(IS) M(ANIBUS) | SEPRONIO DONATO HOMIN(I) | FRUGALISSIMO QUI VIXIT ANN(IS) LXV |
MENS(IBUS) III DIE(BUS) V HOR(IS) VII | CUIUS FRUGALITATI HERES MAXIMAS GRATIAS AGET |
AMPLIUS MERE|NTI HERES HONORABIT

587. Roma (Roma)
CIL 06, 26180
D(IS) [M(ANIBUS)] SEMPRONI[AE AN]TIGONES CA[STISSIMAE] | ET UNICI EX[S] EM[PLI] |
M[EN]ISIBUS II DIE UN[o] | HORIS XI

588. Roma (Roma)
CIL 06, 26242 (p 3533)
LUCIUS SEPTIMIUS | AGATHOPUS | AUG(USTI) LIB(RERTUS) QUI <V=B>IIXIT | ANNIS XX DIEBUS XIII |
HORIS III SEPT(IMUS) SYMPHOR(US) | ET SEPT(IMA) IRENE FILIO D(ULCISSIMO) B(ENE) M(ERENTI) |
F(ECERUNT)

589. Roma (Roma)
CIL 06, 26249
D(IS) M(ANIBUS) | C(AIO) SEPTIMIO DECIANO | QUI VIXIT ANNIS | XXXIII MENSIBUS XI | DIEBUS |
XVII H(ORIS) X | RUFINA UXOR | CO(N)IUGI DULCISSIMO | B(ENE) M(ERENTI) F(ECIT)

590. Roma (Roma)
CIL 06, 26297
D(IS) M(ANIBUS) SERENO QUI VIX(IT) | ANN(OS) XVI M(ENSES) V D(IES) XVIII | H(ORAS) X |
POMPEIA SOTERIS | MATER INFELICISSIMA | ET TI(BERIUS) CLAUDIUS EUTY|CHES FECERUNT |
PA|RENTESE FILIO PIENTISSIMO L(IBERTIS) L(IBERTABUS)Q(UER)] EORM | DIDJA PRIMA |
FECIT SIBI | ET SU|IS LIBERTIS LIBERTAB(USQUE) | SUI POSTERISQ(UE)

591. Roma (Roma)
CIL 06, 26369
D(IS) M(ANIBUS) | SERVATI VERNAE | C(AIUS) RASIDIUS SABINUS | ET SERVANDA EIUS | MATER |
FILIO PISSIMO | V(IIXIT) A(NNOS) V D(IES) LI H(ORAS) III

592. Roma (Roma)
CIL 06, 26458
D(IS) M(ANIBUS) | P(UBLIO) SESCE|NIO | TRYPIONIANO | QUI VIXIT ANN(IS) III M(ENSIBUS) |
VII DIEB(US) VI HORIS VI P(UBLIUS) SESCE|NIUS QUARTIANUS PATER | ET AELIA EXSUPERANTIA |
MATER FILIO DULCISS(IMO) | CONTR(A) VOTUM | FECER(UNT)

593. Roma (Roma)
CIL 06, 26478a = ILCV 04376a = ICUR-01, 03804
D(IS) M(ANIBUS) S(acrum) SEVERINUS [co(n)]IUGI SU(A)E AM{M} AN{N} TISSIM(A)E FECIT
V[IX(IT)] | ANNIS XX DIEB[U]S ... | (H)ORAS(!) X QUI DEFUN(CTA) [EST] | VII IDUS IULIAS
[DEP(OSITA) ...] | IDUS IULIAS I(N)SCRIP[...] | F() F() POS(U)IT

594. Roma (Roma)
CIL 06, 26591 = ILCV 04273 (em) = ICUR-10, 27168
SILVANA NICIATI MARI]TO BENE MERENTI CUM QUO | VIXIT ANNIS TRIBUS ME(N)SIBUS | DUOBUS
(H)ORIS UNDECIM

595. Roma (Roma)
CIL 06, 26596 = CEPini 00058
D(IS) M(ANIBUS) | SILBINAE | DULCISSI(MAE) | B(ENE) M(ERENTI) QUAE VI[XIT AN(NOS) XVIII] | MENS(ES) II HOR(AS) X

596. Roma (Roma)
CIL 06, 26640 = CIL 10, *00771,2 = Anagni 00034
D(IS) [M(ANIBUS)] | SOSIAE CARPIM[e ...] | BENE MERENTI [...] | ET CASTISSIMA[e ...
INCOMPARA]BILI(?) QUOQUE C[UM QUA VIXIT ANNOS] | XV SINE QUERE[LA ... VI]XIT ANN(OS)
XXIII [M(ENS)ES] ... DIES] | XXIII HOR(AS) NOCT(IS) I[...] | MARITUS HUIC TI[LUM POSUIT
P]IETATEM EIUS PRO[S]CUTUS

597. Roma (Roma)
CIL 06, 26745
DIIS(!) MANIBUS | M(ARCI) STARDI | PRIM(I)TIVI VIXIT | ANNIS VII MENSIBUS XI DIEBUS XVI
HO[RIS III POSUIT ONE]SIMUS PATER

598. Roma (Roma)
CIL 06, 26759 = Statili-3, 00031
T(ITO) STAT[...] | DORO[...] | H(ORAS) V AC[...] | CORVI[...] | [...]PIT[

599. Roma (Roma)
CIL 06, 26772 = Statili-3, 00039
D(IS) M(ANIBUS) | T(ITO) STATILIO PIETATI | V[IXIT A(NNOS) X D(IES) XXVII H(ORAS) III] | T(ITUS)
STATILIOUS BLASTUS | FILIO | PIENTISSIMO | FECIT

600. Roma (Roma)
CIL 06, 26910
DIIS(!) MANIBUS | SUCCESSAE FILIAE | PISSIMAE | PALLAS PATER | BENE MERENTI | FECIT | VIXIT
ANNIS VIII | MENSIBUS VIII D(IEBUS) II (H)OR(IS) VII

601. Roma (Roma)
CIL 06, 26995
D(IS) M(ANIBUS) | SulPiciAE Eubiae CO[N]IUGI BENE MERENTI | QUAE VIXIT MECUM AN[NIS XXV
DULCISS(IMAE)

602. Roma (Roma)
CIL 06, 27109 (p 3534, 3918) = D 07965
DIS MANIBUS | L(UCIO) TARQUITIO MARCIANO | FILIO DULCISSIMO QUI | VIXIT ANNIS VIII
MENSIBUS VI | DIEBUS XVIII HORIS XI | L(UCIIUS) TARQUITIUS TROPHIMUS | ET TARQUITIA
EUTYCHIA | PARENTES FILIO DULCISSIMO | FECERUNT CUIUS CORPUS CAUSA | PONDERIS ANTE ARA
212

POSITUM EST

603. Roma (Roma)
CIL 06, 27217
D(is) M(anibus) | C(ai) Terenti Titiani fil(i) dulcissimi qui | vixit annis XI mensibus VI diebus V horis IX | et C(ai) Terenti Titi fil(i) qui vixit annis X | mensibus(us) XI diebus VII C(aius) Terentius | Titus et Terentia Polynice | parentes fecerunt sibi et | libertis libertabusque | posterisque eorum

604. Roma (Roma)
CIL 06, 27258
D(is) Manibus | fec(erunt) | Terentia Severa mater et | Terentia Prisca soror et | Cn(aeus) Terentius Severus frater | fecerunt | Cn(aeo) Terentio Primano | fratri pientissimo | vix(it) an(nos) XIII m(enses) XI d(ies) XI h(orae) VI | et sibi posterisq(ue) suis

605. Roma (Roma)
CIL 06, 27278 (p 3534) = CLE 00389 (p 855)

606. Roma (Roma)
CIL 06, 27285 (p 3534, 3736, 3918, 4048) = CIL 06, 27286 = IGLFRpal 00172 = IG-14, 02036 = IGUR-02-02, 00974 = D 08067 = AE 1996, +00114
][ae | Tertiae Aug(usti) lib(ertae) | coniugi sine exemplo || "GR" || quae vix(it) ann(is) XXVI | diebus III hor(is) XI | [Th]allus collib(ertus) maritus | et | Tertius pater | infeliciissimi

607. Roma (Roma)
CIL 06, 27293 (p 3534)
D(is) M(anibus) | Tessiae Tessiane | Eutactus et Thisbe | parentes filiae | dulcissimae | quae vixitannis | IIII menses(!) X d(iebus) II[...] | h(oris) III fecerunt

608. Roma (Roma)
CIL 06, 27431
D(is) Manib(us) | A(ulo) Timinio Thaleni | vix(it) an(nos) XXII mens(es) VI | hor(is) VIII sodali | bene merenti fec(itt)

609. Roma (Roma)
CIL 06, 27448
D(is) M(anibus) | L(ucio) Titedio Fortunatiano iu<=>enii | probissimo qui vixit annis(!) XXXV | menses duo dies VI | [h(oras)] XIII Titedius | Memmia coniux et Titiedius | Titianus co<=>g=c<natus homini | rarae innocentiae per() | b(ene) m(erenti) p(osuerunt)

610. Roma (Roma)
CIL 06, 27455
Sacrum | M(arco) Titieno M(arci) fil(io) | Martialis | vixit anno uno | diebus(us) XI horis V | Martialis fil(io) | dulcissimo fecit

611. Roma (Roma)
CIL 06, 27538
DIS MANIBUS TITULENA GALATIA | M(arco) TITULENO IUSTO FILIO SUO | PIENTISSIMO FECIT VIXIT ANNIS VII | MENSIBUS VIII DIES XV HORIS VIII | ET SUIS LIBERTIS LIBERTABUSQUE |
POSTERISQUE EORUM IN FRONTE PED(ES) V | IN AGRO PED(ES) IIII

612. Roma (Roma)
CIL 06, 27997 = AII Roma-09, 00115
DIS MANIB(us) | SEX(to) VALERIO | EUPHEMO VIXIT | AN(nos) IX M(enses) VII D(ies) XIII
H(oras) I | FECIT | SEX(TUS) VALERIUS | TAUROS | ET | SARMATE FIL(io)

613. Roma (Roma)
CIL 06, 28044 (p 3535, 3918) = CLE 01575 = D 08191
POST TITUL(US) | QUOQUOVERS(us) P(edes) III | DIS MANIBUS | SACRUM | LUCIO VALERIO INFANTI |
RAPUTUS QUI EST SUBITO | QUO FATO NON SCITUR | NATUS NOCTIS H(ORA) VI | VIXIT DIES LVIII |
ABI(US) H(ORA) VI | QUISQUIS EUM LAESIT | SIC CUM SUIS VALEAT | IN FRONTE | DUO |
P(EDES) TER(nos) | ET | IN LATERA(!) DUO |

614. Roma (Roma)
CIL 06, 28093
VALERIUS | PROTOCTES | VALERIAE PR(IMITIVAE A)LUMNAE BE|NE MERENTI | QUAE VIXIT AN|NIS X |
MENSIBUS XI | H(ORIS) III

615. Roma (Roma)
CIL 06, 28225
D(is) M(anibus) | VALERIA IUCUN|DA MATER VA|LERIO ACHILEO FILIO DULCISSIMO | QUI VIXIT |
ANNIS XXIII MENSE | UNO DIES VI|GINTI HORIS VI |
VIVE FELICES SUPERI QUORUM FORTUNA BEATAST | VALERIA NOVELLA MATER HAVE ET |
TU | FRATER HYPARCHE | ZETEMA | PLENUM ET INANUM(!!)

616. Roma (Roma)
CIL 06, 28239 = CIL 11, +00124,4 = CLE 00447 (p 855) = CLE +00805
VALERIA NOVELLA MATER | HYPARCHUS ALUMNUS | BIS BINOS VIXDUM COMPLEVERAT ANNO |
ET NIMIUM <F=I>ATO CITIUS DEPULSUS IN ANTOST | NEC LICUIT LUMEN FATO SUPERARE PARENTES |
VENIT INQUA DIES ET ACERB(IAE) TERMINIS HORA | UT TITULUM MISERI LACHRIMIS IMPLERET |
ACERBIS | VIVITE FELICES SUPERI QUORUM FORTUNA BEATAST |

617. Roma (Roma)
CIL 06, 28241 (p 3535, 3918)
D(is) M(anibus) | VALERIA PAULA VIXIT | ANNO XX ME(n)SES DUO | DIES XI(H)ORAS DUAS |
ATTIA ALEXANDRIA | MATER A|EUS | ET <L=FIBER> CLAUDIA FILIA A|EUS | B(ENE) |
M(ERENTI) P(OSUIT)

618. Roma (Roma)
CIL 06, 28261
D(is) M(anibus) | VALERIA RESTUTA | FESTAE ALUMNAE FE|CIT BENE ME|NE RENTI | QUAE VIXIT |
ANNIS | XVII MENSIBUS II | DIEBUS XVI HORIS XI

619. Roma (Roma)
CIL 06, 28414
D(is) M(anibus) | C(AIO) VEIANIO MOS|CHO FECIT | VEIANIA AR|DNE PATRONO | B(ENE) |
M(ERENTI) VIXIT AN(nos) LXXX | D(IES) XXX HOR(AM) I
620. Roma (Roma)
CIL 06, 28644 (p 3535)
C(aius) Vetilius Primi|tus C(aio) Vetilio Eu|hodo filio caris(simo) | fecit qui pos(itus)
est | ad nuce(m) vixit annis | XI dieb(us) XXXVIII ho|ris X quot debuerat | filius patri
facere | pater filio fecit

621. Roma (Roma)
CIL 06, 28892
Dis Manibus | Vibiae Thetidis | vixit annis XVII | mensibus VIII | diebus XV | horis X | fecit
Vibia | spatiale mater | filiae pientissimae

622. Roma (Roma)
CIL 06, 28923 (p 3536)
D(is) M(anibus) | Victorinae filiae | dulciissimae bene | merenti quae vi|xit ann(um) I et
dies | LII horas noctis II | Felicissimus et Fel|cissima parentes fec(erunt)

623. Roma (Roma)
CIL 06, 29011 (p 3536) = CLE +00177 (p 854) = CLE +01474
Vipsania M(arci) L(iberti) Philusa | vixit ann(os) XX | te lapis opstestor leviter super
ossa | residas ni nostro doleat condita officio | M(arcus) Vipsanius Sex(ti) f(ilius)
Latinus vixit anno I | filius facere quod debuerat patri moris iniqua | intercessit filio
pecit pater | Vipsania Fortunata | vix(it) an(nos) XIX m(enses) X h(oras) X | Vipsania
Euposia fecit | filiae suae carissimae

624. Roma (Roma)
CIL 06, 29067 (p 3536)
Dis Manibus | Vitali | Flavia Chrysopolis | vernae s(uo) et | Hermia pater et | secunda
mater fecer(unt) | Q(uae) vix(it) a(nnos) III m(enses) III d(ies) XXIII h(oras) X

625. Roma (Roma)
CIL 06, 29129 (p 3536)
D(is) M(anibus) | M(arcus) Ulpiae Achillae | vix(it) an(nos) VI d(ies) XVII h(oras) VIII | per
quos culpari solemus | cavete quoniam auditoria | et adventici proximi est | legite

626. Roma (Roma)
CIL 06, 29149
D(is) M(anibus) | M(arcus) Ulpian Cerdo | titulum posuit | Claudiae Tycheni | coniugi
karissim(ae) | cum qua vix(it) annis | [...]II mens(ibus) VI dieb(us) | III hor(is) X in die |
mortis gratias | maximas eg| aput deos et | aput homines

627. Roma (Roma)
CIL 06, 29151 = CIL 10, *01088,383
D(is) M(anibus) | Ulpiae Chaer|ae co(n)ugi | suo pientis|simo be(ne) m(erenti) vix(it) | an(nos) XLI Ehere|ni{I}ae sorori | vix(it) an(nis) XIX m(sibus) | III dieb(us) XI h(or(is)
sec|unda fecit

628. Roma (Roma)
CIL 06, 29324 = ILCV 03891d
D(is) M(anibus) Ulpiae Concordiae | Af(r)<o=d>Dis|ius (c)oniu<g=C>1 | et Iulia Uria
matri ca|ris(sim)a|e posuit nu<b=P>sit an(norum) | XII dierum XXX vixit XXVIII |
men(sium) VIII dieb(um) XXVIII (h)ora|rum XII
629. *Roma (Roma)*

CIL 06, 29369 = ILCV 03903

**ULPIA LEA CONIUGI SUO FELICIONI | QUI VIXIT ANNIS XXXIII | DIES IIII (h)ORA(S) V BENE MERENTI | FECIT ANNOS LXIII | D(IS) M(ANIBUS)**

630. *Roma (Roma)*

CIL 06, 29404 = CIL 06, 37895 = AIIRoma-07, 00008a

**D(IS) M(ANIBUS) | ULPI(A)E VEREC|UND(A)E CO(NIU)G(I) BE|NE VIVENTI SI|NE ULLA QUEREL|LA QU(A)E VIX|S IT | MECU(M) ANNIS(!) XI M(ENSES) XI | DIES X HORAS XI | POSUIT OCTOBER | COG{G}(NATAE?) FIDEN|TISS(A)E ET DULCIS|SIM(A)E**

631. *Roma (Roma)*

CIL 06, 29416

**D(IS) M(ANIBUS) | C(AIO) UMBRICIO | PANTAGATO | FECIT CLODIA | FORTUNA VERN(A)E SUO | QUI VIXIT ANN(IS) XV MEN(SIBUS) | V DIEB(US) XIII HORIS X**

632. *Roma (Roma)*

CIL 06, 29884 = CLE +01495

**DE NIL IN NIL QUI | <V=B>IDI BONI NIL | <V=B>VIXIT AN(NOS) II M(ENSES) III DI(ES) XXI (h)OR(A)S | III FE|CIT INNOCE(N)TI | MATER ET PAT(ER) | [ET FR]AT(E)R DIXE TU | [...] BIS <V=B>I<V=B>ES**

633. *Roma (Roma)*

CIL 06, 30119 (p 3736) = CLE 00367

**ASPICITE HANC SPECIEM IUVENES MISERABILIS HORA | QUOI LUCEM ERIPUIT CAROQUE VIRO DEDIT LUCTUM | HIC VOBIEIS DIGNIS UNA MECUM DEDIT HOC MONUMENTUM | HAEC A VOBIEIS MERITO DATA NOBIS PRAEMIA LAETOR | QUOD SPECIES NOSTRAS TITULO DIGNAS ESSE PUTASTIS | NUNC ROGO QUOD SEQUITUR SEMPER NOSTRI MEMINISSE VELIT VESTRA LAUDE TRIBUTUM | [CU]M FATUM TULERIT UNA EIUS MECUM CONDERE OSSA LOCO**

634. *Roma (Roma)*

CIL 06, 30151 (p 3736) = CLE 01018

**CONDITUS INPENSA IACET HI[C GENITORIS ...] | FRATER ET HIC SUBITO RA[PUS ... IACET] | INVIDA QUOI PRIMUM RAPUE[RUNT STAMINA FRATREM] | NEC DATA FATORUM LONG[IOR HORA COLU]**

635. *Roma (Roma)*

CIL 06, 30186

**ISSIM[...] | ANNO UNO M(ENSIBUS) [...] | DIE(BU)S XXI HORIS VI ET | SIBI SUIS POSTERISQUE | EORUM**

636. *Roma (Roma)*

CIL 06, 30530

**] | IIA[...] | QU(A)E VIXIT ANNIS ME|CUM XXVI MENSIBUS VIII DIES XXVII HORIS VIII HORIS X FECIT**

637. *Roma (Roma)*

CIL 06, 30533,03

**]MITT[I [...]CTORI [...] FE]CIT BE[NE MERE]NTI QUI [...] MENS(ES) VI[... DIES ... H]ORAS V [...]**

638. *Roma (Roma)*

CIL 06, 30556,027

**]IS[...] [...] BENE] MERENT[...] | [V]IXIT ANN(IS) XXVII | MENSIBUS VIII | DIE(BU) SATIS XV HOR(ES) VIII**
639. *Roma (Roma)*

CIL 06, 30557,19

[AIVITIS?] | [...O FECER(UNT)] | [...M(ENSES)] III | [...HOR(AS)] III | [...]

640. *Roma (Roma)*

CIL 06, 30586,1

[FECERUNT] | QUAE VIXIT ANNIS VIII M(ENSIBUS) | X D(IEBUS) XXVIII (H)ORIS VII | SIBI ET SIBI LIBERTIS LIBER|TABUSQUE POSTERISQUE | EORUM

641. *Roma (Roma)*

CIL 06, 31841 (p 3811, 4789 ) = D 01317 = AE 2000, +00131

D(IS) M(ANIBUS) | ANNIO IULIANO | EQ(UITI) R(OMANO) Q(UI) V(IXIT) ANNIS III | M(ENSIBUS) VIII H(ORIS) VIII | FALCIDIUS VICTOR PATER Filio FECIT

642. *Roma (Roma)*

CIL 06, 32438

[DIS MANIBUS | [...]O HARUSP[ICI ...] | [Q(UI) V(IXIT) AN(NOS) ...] M(ENSES) XI D(IES) XII H(ORAS) [...] | [...]TUS FECIT [...] | [...] ET SIBI ET LIBER[IS] | [LIBERTABUS POSTERISQ(UE) EORUM] | [H(O)M(ONUMENTUM) H(EREDEM)] N(ON) [S(EQUITUR)]

643. *Roma (Roma)*

CIL 06, 33091

DIS MANIBUS | CLAUDIAE FORTUNATAE FECIT | TIBERIUS CLAUDIUS RODINUS CONIUGI | BENE MERENTI | VIXIT ANNIS XXXXV | MENSES III D(IES) XV H(ORAS) X

644. *Roma (Roma)*

CIL 06, 33876

ANNOS VIII M(ENSES?) [... DIES] | III H(ORAS) II[...] | [E]X CORPO[RE SUBAEDIANORUM

645. *Roma (Roma)*

CIL 06, 34056 (p 4048 ) = CIL 06, 36657 = CLE 02116 = Bagno 00213


646. *Roma (Roma)*

CIL 06, 34206

D(IS) [...] M(ANIBUS) | T(ITUS) ACONIUS KARUS FEC(IT) | L(UCIO) MUMMIO ONESIMO | TATAE SUO B(ENE) M(ERENTI) ET | FLAVIAE HYGIAE MATRI | SUAE ET T(ITO) ACONIO BLASTO | PATRI SUUO B(ENE) M(ERENTI) ET SIBI ET | SUIS POSTERISQ(UE) EORUM | VIX(IT) ANN(OS) XXI M(ENSES) III H(ORAS) VI

647. *Roma (Roma)*

CIL 06, 34406 = CE Capitol 00362 = CE Capitol 00365

D(IS) M(ANIBUS) | M(ARCO) ANNIO HERMOCRATE | Q(UI) V(IXIT) ANNIS III M(ENSIBUS) X D(IEBUS) V | HOR(IS) II FIL(IO) BEN(E) MERENT(I) | ANNI AMARANTHUS ET SECUNDINA | [D(IS) M(ANIBUS) | M(ARCUS) AN(NIUS) (H)ERMOCRATES | Q(UI) VIXIT AN(NIS) III M(ENSIBUS) X D(IEBUS) [V]

648. *Roma (Roma)*

CIL 06, 34461
D(IS) M(ANIBUS) S(ACRUM) | [...]CONIA | [AP]HIRODISIA | [...]ARRO D() D() | [...]IPSIUS VIX(IT) | [MEN]S(IBUS) II DIEBUS | [...] (H)ORIS V

649. *Roma (Roma)*  
CIL 06, 34624a  
MORTUA EST HORA XIII | d(is) M(anibus) | M(arcus) Aurelius Aug(usti) lib(ertus) | EUT(y)CHES FILIAE | SUAE DULCISSIMAE | BE(ne) ME(reNTI) FECIT | QUAE VIXIT ANNOS(!) | III MENSIB(us!) V DIE(BU)S | XV

650. *Roma (Roma)*  
CIL 06, 34714  
D(IS) M(ANIBUS) | TI(BERIO) CAEPIONI | FLORO QUI | VIX(IT) ANN(OS) III | h(ORAS) III Tiberius CAE[pio IU]STUS

651. *Roma (Roma)*  
CIL 06, 34825  
[CHRESTEN]I CON]SERV(A)E SUAE BE[NE] | MERENTI ANNIS | VIXIT XX MENSIBUS XI DIEBUS VI | HORIS VII

652. *Roma (Roma)*  
CIL 06, 34903  
[DI[...]] | Tl(BERIUS) CLAUDIUS | ZOSIMUS | OCTAVIAN(us) | VIXIT A(NNOS) VIII | M(ENSES) VIII D(iem) I H(ORAS) VI | PARENTES PISSIMI

653. *Roma (Roma)*  
CIL 06, 34943  
D(IS) M(ANIBUS) | CLAUDIAE VICTORINAE | VIX(IT) AN(NIS) V MENSIBUS X | DIEBUS XXVIII HORIS VIII | Tl(BERIUS) CLAUDIUS ALYPUS | FILIIAE IN]NOCENTIS[SIMAE

654. *Roma (Roma)*  
CIL 06, 35237  
D(IS) M(ANIBUS) | FELICIO | ITALIAE | ALUMNAE SUAE | DULCISSIMAE | VIXIT AN(NOS) VIII | M(ENSES) V DIE(BUS) XI H(ORAS) XI

655. *Roma (Roma)*  
CIL 06, 35248  
[FERIDIAE FORTUNAE QUAE VIX(IT) ANN(IS) | DUOBUS MENSIBUS XI | DIEBUS XI H(ORIS) [...] | PARENTES F(ECERUNT) E|[

656. *Roma (Roma)*  
CIL 06, 35402  

657. *Roma (Roma)*  
CIL 06, 35534  
D(IS) M(ANIBUS) | C(AIO) IULIO APRONI FILIO | DULCISSIMO QUI VIX(IT) | ANN(IS) V DIE(BUS) XV H(ORIS) III | FECERUNT IUL(IUS) EUTYCHUS | ET TERENTIA APRULLA | PARENT(ES)

658. *Roma (Roma)*  
CIL 06, 35773
D(IS) M(ANIBUS) | HIC IACET INFE|LIX MAMERTINUS | ANNORU(M) XVIII | M(ENSIMUM) III DIE(RUM) XIII HO|RAS(!) VI

659. Roma (Roma)
CIL 06, 35946 (p 3920)
D(IS) M(ANIBUS) | NUMISIAE | TROPHIME | VIXIT ANNIS IIII | DIEBUS IIII HOR(IS) VI | FECIT NUMISIA XANTHE FILIAE | CARISSIMAE

660. Roma (Roma)
CIL 06, 36047 = CEACelio 00398 = AE 2001, +00219
D(IS) M(ANIBUS) | PARESIAE MAT(RI) | PIENISSIMAE | ET PUTIOLANO | FILIO EUS QUI | VIXIT ANNIS XI MENSE UNO | H(ORIS) VI | DIE(BUS) XXII FECIT | AGATHOPUS PAT(ER)

661. Roma (Roma)
CIL 06, 36105 = AE 2001, +00031 = AE 2001, 00201
D(IS) M(ANIBUS) | S(ACRUM) | PHOEBO VIXIT ANNU(M) I | MENS(ES) III DIES XXVII HOR(AS) VI

662. Roma (Roma)
CIL 06, 36122
D(IS) MANIBUS | PLAUTIAE HEURESPI P(UBLIUS) PLAUTIUS | FORTIS ET PLAUTIA CAE [...]A | PARENTES FILIAE PISSIIMAE | FECERUNT VIX(IT) AN(NIS) V MEN(SIBUS) [...]X DIEB(US) VIII HOR(IS) III MIN(UTIS) V | IN FR(ONTE) P(EDES) II PLUS MINUS IN AG(RO) P(EDES) III

663. Roma (Roma)
CIL 06, 36162
D(IS) MANIBUS | M(ARCO) PONTIO | M(ARI) F(ILI) LONGINO | VIX(IT) ANN(OS) VI | M(ENS) VI D(IES) XI HOR(AS) II

664. Roma (Roma)
CIL 06, 37098 (p 4817) = D 09041 (p 191)
D(IS) M(ANIBUS) | AEMILIO EUCHARPO EQ(UITI) R(OMANO) | SCRIBAE SENATUS | QUI VIXIT ANNIS LVI HOR(IS) VIII | EUSEBI FILIA ET HERES HUIUS EUSEBI | PATRI SUO BENE MERENTI

665. Roma (Roma)
CIL 06, 37314
D(IS) M(ANIBUS) | TERE|NTIUS | MARCUS ET | TERE|NTIA | EU|PHROSYNE | POSUERUNT FILIO | SUO Q(UI) V(XIT) M(ENS) VIII | D(IES) XV HOR(AS) X

666. Roma (Roma)
CIL 06, 37317
D(IS) M(ANIBUS) | CAESIAE DAPHNES | TI(BERIUS) CAEIUS ADVENA | CONIUGI SANCTISSIMAE ET | FIDELISSIMAE CUM QUA VIXIT | INCOMPARABILI DULCITUDINE | ANNIS XXVII SINE ULLA ANIMI EI[!] US | OFFENSASE QUAE VIX(IT) ANN(IS) XXXXII | MENS(IBUS) IIII DIE I HOR(IS) IIII | HAEC SINE ULLA CORPORIS SUI | VE|XATIONE DIE VII FLENTES SUPER SE | MARITO CU[!]US MANUS SUPER OCULOS | SUOS TENEBAT DEBITUM NATURAE SOLVIT
668. Roma (Roma)
CIL 06, 37539
Q(uintus) Pomponius Alexander | Pomponiae Fortunatae | f(iliae) carissimae v(ixit) a(nnos) III dies | II h(oras) V noctis et sibi suisq(ue) | permissu A(uli) Vitelli Cnesmi

669. Roma (Roma)
CIL 06, 37540
D(is) M(anibus) | C(aius) Catinius Cres|cens ob memoriam | posuit quem amavit | C(ai) Fabio Rufō fil(io) Fabiae | Euterpes v(ixit) ann(um) I | m(enses) III d(ies) XX h(oras) II s(emissem)

670. Roma (Roma)
CIL 06, 37546 = AE 1912, 00226
D(is) M(anibus) | P(reponti) | Caesaris disp(ensator) | a iumentis | calvinaconiugi | et Primigeniae filiae | v(ixit) a(nnos) XV m(enses) XI d(ies) XI h(oras) VI | mater infeliciissima | fecit et sibi posterisq(ue) suis

671. Roma (Roma)
CIL 06, 37599
[D(is M)anibus] | [...] Athenonice | [mater infe]lissimam fecit | [filii pien]issimis | [...] Nio| Romano | [q(ui) vix(erunt) ann(os) ...] II m(enses) III d(ies) XXI | h(oras) III | [et ...]iae Melissae | [q(uae) vix(it) an(nos) XVI m(enses) IIII | [d(ies) ... h(oram)] I

672. Roma (Roma)
CIL 06, 37937
[D(is) M(anibus)] | [...] Emilio | [...] Mno | [...] v(ixit) a(nnos) ... m(enses) ... d(ies) ... | h(oras) X

673. Roma (Roma)
CIL 06, 37977
D(is) M(anibus) | Ampliate | qu(a)e vix(it) a(nnos) XXI | m(enses) VIII d(ies) XX h(oras) VIII |

674. Roma (Roma)
CIL 06, 38082a
M(arcus) Aurelius Sat[ur]ius Sat[urninus] | filio dulcisim[o] | qui vixit anno[s] | III m(enses) I d(ies) X [...] h(oras) V | f(ectit) | Aetherius | anima | dulcis

675. Roma (Roma)
CIL 06, 38372a
Flaviae | Iun[iae] | v(ixit) a(nnos) VIII m(enses) [... d(ies)] | XXII h(ora) VI [...] | Soterius [...] | verna[ei]

676. Roma (Roma)
CIL 06, 38566
| [vix(it) ann(is) X [...] | horis du[abus] | M(arcus) Lucceius A[...] | [...] Iun[ius] [...] | [...] B(ene) | m(erenti) fecerunt

677. Roma (Roma)
CIL 06, 38642
| [Q(u) v(ixit) a(nnos) ... m(enses) ...] I d(i<e=I>(s) | XVIII h(oras) II fec(erunt) | C(aius) Mucius F(el)ix et M(alia) Filumene paren(tes)
678. **Roma (Roma)**

CIL 06, 38705a

D(is) M(anibus) s(acrum) | Oستiensi quī | vixit anno uno | mensib(us) VIII | diebus V h(oris)

679. **Roma (Roma)**

CIL 06, 38767

Dis M(anibus) Q(uinti) Pomp(oni) S(entia)ni et] | Q(uinti) Pomp(oni) Q(uinti) lib(erti) Ro… | vixit a(nnos) XXXII et […] | pomp(niae) Q(uinti) f(iliae) fortunat[ae] | vixit a(nnos) III d(ies) III h(oras) VI | Q(uintus) Pomp(oni)us Q(uinti) l(ibertus) Alexan[der] | [sibi sui]que l(iber)ti

680. **Roma (Roma)**

CIL 06, 38831

D(is) M(anibus) | P(ublio) RUBRI[O] [F]E(LECISSIMO(!)] | alumn[o d]ul[cissimo quī | vix(it) ann(os) III | mens(es) XI h(oras) VI | Rubrius Soter | vitricus eius | fecit

681. **Roma (Roma)**

CIL 06, 39290

Dis M(anibus) [ […]] Socconia | [Cor]inthias Q(uinto) Socconio Crescenti | consiugi suō carissimō bene merenti | vix(it) annis XXXVII mensibus tribus | diebus V hor(is) X

682. **Roma (Roma)**

CIL 06, 39070

Dis M(anibus) | P(ubli) Umbri Sp(uri) f(iliae) | P(olli)nares | vix(it) ann(os) XII d(ies) LXX | hor(as) VIII

683. **Roma (Roma)**

CIL 06, 39226,1

[| [vix]it annis II | me(n)s(ibus) III dieb(us) III | hor(is) VI | fecit mater | filiae | pientissimae

684. **Roma (Roma)**

CIL 14, 02257 = CIL 06, 03734 (p 3007) = CIL 06, 31058 = ILCV +02598 = ICUR-05, 15378 Victoriae aeternae | d(omi)nii n(ostri) imp(eratoris) caesar(is) marci | Aureli [([Antonini]) | [P]h Felic(is) Aug(usti) ponti|f(iliae)] | maxim(i) trib(unicia) pot(estate) III | co(n)s(uli) III p(atris) p(atriae) divi seve nepotis | leg(io) P(a[r]thica) Antoniana P(ia) | F(elix) F(idelis) aeterna | devota n[umini] M(aiestati)q(ue) e|ius | Eutycian(a)e <q=O>u(a)e vi[xit annis XXV me(n)s(s) VI]h(oras V] | merenti in pace

685. **Roma (Roma)**

CLE 02177 = AE 1920, 00083

Dis M(anibus) C(ai) Atti C(ai) l(iberti) | maturi nomine eram | maturus non aetate futurus annos vixi XVI et | menses VIII totidemque diebus(!) et horis(!) octava fui(!) | natus noctis ego hora idem octava fatis redidi | quod dederunt desine | flere meos casus dulcis[m]a mater hic est nostris domus hic habitabimus una | hic ego sum et soror et mamma tres in parva h(ic) sumus | una domui(!) te rogo sancta soror nostros tutare paren[tes donec fata mei]s(ibus)(!) con[tractor]e[m]t umbri[m] | [C(aius) A]ttius C(ai) l(ibertus) Faustus hunc ob[io]to crudelem titulum | suo posuit alumnō

686. **Roma (Roma)**

CSIR-POL-01-01, 00044 = AE 1954, 00272
AELIA | ANTONINA | mater || Aurelius | Teres | maritus || D(is) M(anibus) | nate sine fatto
premitur a(d) su<=><=>R=eros laudem | mihi gloria red(d)it Hermione et filiae carissim(a)e
| annis vi<x=><=>S=<=><=>c>T>XIII m(enibus) | IIII d(eibus) XVII (h)oras(!) XI iuncundus | connu

687. Roma (Roma)
EA-000422 = CLE 02081
AVONIA PREPUSA V[... ] | quiescit coniux an(nis) XX[... aet]at is parvae me a<b>P>stulit
illa dies | [...] II A<b>P>stulit atra dies | [...] iicisma secum habet illa dies | [...] horae fatus
et illa dies | [...] tristi fune]re ego hic iaceo | [...] m(ero)po ris officium

688. Roma (Roma)
EA-002267
LOLLIA SYRIARCHIS | AEMILLAE M(arci) f(iliae) | SYRIARCHIDI | sororis filiae | bene merenti
de se | fecit vixit annis | VI mensibus VIII | diebus XXVII hor(is) VI

689. Roma (Roma)
EA-003001
[D(is) M(anibus)] s(acrum) [...] con[iji] beni [meren]ti qui vi[xit] annis XXVI | [...] diebus
XXVI ho(ris) | [...] Damalis co(n)jux feci

690. Roma (Roma)
EA-004523 = AE 1991, 00185
D(is) M(anibus) | L(ucio) CORNELIO FELICI | Q(u) V(ixit) A(nnos) VII m(enses) VII d(ies) XV | h(oras) VII fecti(!) Cal(purnia) Fortuna|ta et Cosmus | vernae suo | b(ene) m(erenti)

691. Roma (Roma)
Epigraphica-2009-370
D(is) M(anibus) | T(ito) Flavio Hi|larioni fe|cerunt cer|tus et Flavia | quietana
pa|rentes filio | qui vixit an|nis XIII d(eibus) XX | hor(is) VI

692. Roma (Roma)
GLISwedish 00015 = AE 1930, 00064
D(is) M(anibus) | Priscus | pater C(aes)ar|ris servos(!) | et mater Heuresis | Priscae filiae |
dulcis simae | fecerunt vi[xit annu]c(ula) | mensibus VIII | diebus XXI hor(is) du(ab)us

693. Roma (Roma)
GLISwedish 00026
ECHIO Puer | vixit annum et | menses VII dies X | hor(is) DIII

694. Roma (Roma)
GLISwedish 00001
VERA CLAUDIA QU(A)E VIXIT ANNI<X=S>C XXVIII M(ENSIBUS) TRE|<S=C> D(EBUS) XX
(H)ORA|<S=C> VIII BENE ME|RE(NTI?) (E)XE|<S=C> IT FECI || JVCCVVS

695. Roma (Roma)
GLISwedish 00168
D(is) M(anibus) | primitivae filiae | euplu(s) pater fecit vix(it) | ann(os) II dies VI h(oras)
VII | s(it) T(IBI) T(erra) L(EVIS)

696. Roma (Roma)
ICUR-01, 00237 = ILCV 04386
SAMSACIUS NAT[US ...] | LUNA III HORA [...] | III PRI(die) NONAS MA [...] | QUI VIXIT MEN[SES]

697. Roma (Roma)
ICUR-01, 00573 = ILCV 04593
EUSTINA IN PACE QU(a)e VIXIT MENS(ES) XXIII HORAS III QUI | ANNUM I ET MENSES XI | KAL(endas) AUG(ustas) PATER PIUS FILIAE

698. Roma (Roma)
ICUR-01, 00635 = ILCV 03048a (em)
SOLEMINA IN PACE QU(a)e VIXIT [ANNOS ...] | ET HABE(t) DEPOSI(t)IONE(M) DIE V <K=C>[ALENDAS ...] | DIE MERCURII <P=I>RIDIE MARTY(RUM ...) | (H)ORA IV IN PACE (!) (S)UIS VIXIT ANN(os ...)

699. Roma (Roma)
ICUR-01, 01116
] MARCIAN[...] | [...] BENE MERENT[i ...] | [...] TIANI[ ...] U[ ...] | [...] TINERE O[ ...] | [...] UM CORPUS HORA[

700. Roma (Roma)
ICUR-01, 01418 = ILCV 03904c
D(is) M(ANIBUS) S(ACRUM) | MATER POSUIT FILIO AUGENDO | KARO SUO QUI VIXIT(AN)OS XVII | M(ENSES) VIII D(IES) III DEP(OSITUS) EST III IDUS MAI(AS) | DIE VENERIS (H)ORA III

701. Roma (Roma)
ICUR-01, 01643 = ICUR-07, 18880 = ILCV 04396
VII KAL(endas) | AUG(ustas) NATUS | DIE IOVIS | (H)ORA XII | HERCULIO MERENTI | III NONAS OCTOB(RES)

702. Roma (Roma)
ICUR-01, 01724 (p 491) = ICUR-10, 26652 (p 244) = ILCV 01529a (add, em)
 [...] P[ONTIO(?) AUR(ELIANO)] [...] AN[NOR(UM)] V FIDEM ACCEP(IT) [...] HORA DIEI V SEMIS DEPOSITUS [...] TUIUS VICTORIANUS PATER [...] MATER FILIO DESIDERANTISSIMO

703. Roma (Roma)
ICUR-01, 02363 = ILCV 02799b
DEFUN(CTUS) K(ALENDIS) SEPT(EMBRIBUS) | POMPEIANO INNOCENTI QUI VIXIT | ANN(UM) I | M(ENSES) VIII | DIES VIII (H)ORAS III | DORMIT IN PACE

704. Roma (Roma)
ICUR-01, 02368
 [...] NIAE PROBAE CO(N)I<G=C>T | [DULCIS]I[M(A)E] QU(A)E VIXIT ANN(OS) XI | MENS(ES) [...] III D(IES) XVII HOR(AS) VII AN(TIUS) CUCURUS MARIET[ ...]| RITU[S FECIT

705. Roma (Roma)
ICUR-01, 02391 = ILCV 04231a
CO(M) = N(PARI) BENE MERENTI FECIT PEREGRIN(A) | SAMBRACIONI QUI VIXIT ANN(OS) PLUS | MINUS XXXVI ET FECIT CUM CO(M) = N(PARE) | SUA ANN(OS) XIII DEFUNCTUS II KAL(endas) OCTOB(RES) | (H)ORA DIEI VII IN PACE

706. Roma (Roma)
ICUR-01, 02439 = ILCV 02640
Valerius Euangelius | in pace vixit an(n)<o=i>s | XIII menses VII d(ies) XV h(orae) s(ex)

707. Roma (Roma)
ICUR-01, 02746 = ILCV 03901
D(is) M(anibus) | [...n]iae Hostilius | [dulcis]s]mae co(n)iiu[i]g[i]i cum quo | [vix(it) ...]i horas X merenti in pace

708. Roma (Roma)
ICUR-01, 0379 = ILCV 02796 (em)
DEFUNCTUS EST | CAPREOLUS VIXIT | ANNOS IIII M|ENSES II DIES | III HORAS IIII | PATER FECIT

709. Roma (Roma)
ICUR-01, 03524
GENIALIS Q(ui) VI(xit) AN(nos) XXVI | ME(nses) VII d(ies) XVIII DECES|SIT KAL(ENDIS)
SEP(tembris)us) (h)ora nona | FRAT<e=i>s DULCISSIMO F<e=i>CU(NT)

710. Roma (Roma)
ICUR-01, 03528 = ILCV 04510a (add)
GERONTIO INFANTI MELLITAE AC DULCISSIM[AE] | Q(ui) V(ixit) AN(nos) II D(ies) IIII H(ORAS) IX
GERONTIUS PATER | CONTRA VOTUM

711. Roma (Roma)
ICUR-01, 03554
DE NIL IN NIL QUI | <v>B>IDIT BONI NIL | <v>B>IIXIT AN(nos) II M(ENSES) III | DI(ES) XXI
(h)OR(AS) III FE(cit INNOCENTI | MATER ET PAT[RE]R DIXE(RUNT) TU | [NO]BIS
<br><v>B>I<br><v>B>ES

712. Roma (Roma)
ICUR-01, 03556 = ILCV 04588
AERASTOS ET VIOLA PARENTES | IOL(A)E FILIA(E) KA|RISSIM(A)E BENE | MERENTI FECER(UN)T | QU(a)e vixit annum | ET DIES XXXVIII ET HO|RAS DUAS DIEI IN PACE

713. Roma (Roma)
ICUR-01, 03650 = ILCV 02697c
MARTIALI FILIO BENE | [M]ERENTI QUI VIXIT ANNOS VIII M(ENSES) IIII | D(IES) III H(ORAS) VIII IN PACE

714. Roma (Roma)
ICUR-01, 03851 = ICUR-03, 08687 = ILCV 04002g
VICTORIA VIXIT AN(N)IS NUMERO XVIIII | ME(N)SES(!) NUMERO X DIE(BUS) XV | (H)ORAS X

715. Roma (Roma)
ICUR-02, 04159
VITA HOMINUM BREVIS EST CERTA HANC DETERMINAT HORA | SED VITAE AETERNAE INDE PARATUR
ITER | QUO NON INDECORA AUT RURSUS PERITURA VIDENTUR | SED PULCHRUM ATQUE DECENS IAM SINE FINE MANET | DIC IGITUR QUID MORS STIMULIS AGITARI INQUIS | QUID FREMIS INCASSUM QUID FURIBUNDA GERIS | COMMODA NULLA TIBI POTERUNT TUA FACTA REFERRE | NEC PRODESSE POTEST IMPETUS ISTE TIBI | GREGORII SEMPER MONITA ATQUE EXEMPLA MAGISTRI | VITA OPERE AC DIGNIS MORIBUS ISTE SEQUENS | QUO HUNC TERRERE PUTAS SUNT HUIUS MAXIMA VOTA | MITTERE AD ASTRA ANIMAM REDDERE CORPUS HUMO | SAUCIA MULTIPLICI SI QUIDEM NAM MEMBRA DOLORE | RURSUS IN ANTIQUO PULVERE VERSA MANENT | QUAE CONIUNCTA ANIMAE STABILITO IN CORPORE
SURGANT | AD VITAM AETERNAM TE PEREUNTE MAGIS | SANCTA FIDES MERITO VITAE CLEMENTIA
PATRIS | SPEM CERTAM HANC FAMULOS IUSIT HABERE SUOS | HIC REQUIESCIT BONIFATIUS IUNIOR
QUI SEDIT ANNO V MENSES VIII DIES XII | DEPOSITUS OCT(AVUM) IDUS MAI(t)AS IMPERANTE
DOM(INO) N(OSTRO) HERACLIO [...] ANNO EIUS II

716. Roma (Roma)
ICUR-02, 04209 = ILCV 03484 = CLE 01432
HELPIS DICTA FUI SICULAE REGIONIS ALUMNA | QUAM PROCUL A PATRIA CONIUGIS EGIT AMOR | QUO
SINE MAESTA DIES NOX ANXIA FLEBILIS HORA | NEC SOLUM CARO SED SPIRITUUS UNUS ERAT | LUX
MEA NON CLAUSA EST TALI REMANENTE MARITO | MAIORIQUE ANIMAE PARTE SUPERSTES ERO |
PORTICIBUS SACRIS IAM NON PREGRINA QUESCO | IUDICIS AETERNI TESTIFICATA THRONUM | NE QUA
MANUS BUSTUM VIOLET NISI FORTE IUGALIS | HAEC ITERUM CUPIART IUNGERE MEMBRA SUIS | UT
THALAMI TUMULIQUE COMIS NEC MORTE REVELLAR | ET SOCIOS VITAE NECTAT UTERQUE CINIS

717. Roma (Roma)
ICUR-02, 04384
SEPTIMUS QUI VIXIT | ANNIS(!) XI MENSES V | DIES XII (H)ORAS VI TE IN PA|CE

718. Roma (Roma)
ICUR-02, 04498 = ILCV 04022b
ZENUARIA <V=B>IRGO PUELLA QU(A)E | VIXIT ANNOS XVIII ME(NSE)S DUO(S) D(IES) XXV
(H)OR(AS) III

719. Roma (Roma)
ICUR-02, 05333 = ILCV 04751
QUAE TE TAM SUBITO RAPUIT MISERABILIS HORA | GATULA CONUBIO NON BENE IUNCTA MEO | QUAE
QUANTUM SOLLERS ET GRATA MENS HABET | HEU TANTO GRAVIOR ME MODO LUCTUS HABET |
VIXISTI PAUCIS LONGAM MEMORABILIS ANNIS | USA SIMUL FAMULAE ET CONIUGIS OFFICIUM | DE TE
PROMERUI PARVOS PRODUCERE NATOS | IN SENIO INFELIX ALTERA POENA MIHI | HOS EGO CUM
VIDEO SEMPER TUA FACTA RECORDOR | [...] | SED NIL ISTA LEVANT ANIMUM TAM MULTA
DOLENTEM | IMMO ETIAM RENOVANT VULNUS UBIQUE MEUM

720. Roma (Roma)
ICUR-02, 05459 = CLE 01404 = ILCV 03456
QUOS GEMITUS ROMANE MEUS IN PECTORE LINQUIS | QUAM MIHI POST OBITUM TE SUPERARE VELIM |
TE GENETRIX SOLITAS PERQUIRAM VOCE PER (H)ORAS | ANXIA MENS MISERAE POSSE VIDERE PUTAT |
AURIBUS INQUE MEIS NOLUISTI REDDERE VERBUM | PARTIBUS IN ILLIS TU MELIORA TENES | PER
VARIOS FLETUS NUMQUAM VISURA CANEBAM | ABSTULIT HUNC ERGO MORS INIMICA MIHI | TU
DULCIUS QUOTIENS RENOVAS OSCULA MATRI | BRACHIA PER COLLUM DUM TIBI VITA FUIT | SORS
MIHI SI IUVENEM VOLUISTI TOLLERE NATUM | ANTEA ME RAPERENT TARTARA GRATA MAGIS |
QUINTUS AB UNDECIMO QUEM NUNC SUSCEPERAT ANNUS | CRESCERES UT MELIUS BLANDUS AMICUS
ERAS | OMNIBUS HIC RENOVAS MAGNOS IN CARMINE LUCTUS | FORTISAN UT TACEAM LITTERA SOLA
DOCET | VERUS AMOR DOCUIT ISTAT ISTOS INFIGERE VERSUS

721. Roma (Roma)
ICUR-02, 05633
AINMA <DULCI>S ANNIS XXVI DIEBUS XXXVII [VIXIT ...] | [...] DEP(OSITA)] HORA PRIMA PRIDIE
KAL(ENDAS) OCT(OBRES ...) | [...] ET M(ENSES) III

722. Roma (Roma)
723. *Roma (Roma)*

ICUR-02, 06042 = ILCV 04379 = AE 1905, 00079

S Honorio | [[obissimo] (p)ero et Euodio] V(iro) C(larissimo) Cons(ulibus) | [X Kal(endas) Sept(embres) di]e So<e<=is | [hora noctis ... n]a XII signo | [capricor]nus | [...]II <O>=O<(i)es XXX | [...]TI S<e>=I>ptimu(m) | [...] <I>=B>A<...=Q> et in pace | [...]Terus

724. *Roma (Roma)*

ICUR-02, 06442

Cum qu[a] vixit | [[ann(os) nu]mero X | [mense]s numero X | [et ho]ras XI

725. *Roma (Roma)*

ICUR-03, 06776d

VIII Idus [...] depo]si]io (Julia[e quae] | vixit an[nos ... men]ses X die[s ... horas]] | II[

726. *Roma (Roma)*

ICUR-03, 07025

[Nina] vixit an(nos) VI m(enses) III d(ies) XXI h(oras) XII | [depo]si(ta) LX VIII Kal(endas)

727. *Roma (Roma)*

ICUR-03, 07156a-c

Pa[...]o filio | ben[e merenti in pace qui vix]it ann(is) V | [me(n)si]b(us) undecim [di]e(bu)s

728. *Roma (Roma)*

ICUR-03, 07379 = ILCV 01539 (em) = ICaRoma 00074

Urs[o] et Polemio cons(ulibus) | nomine puella Feli[t]e in annis | (p)lu[s] m(inus) triginta

729. *Roma (Roma)*

ICUR-03, 07438

Asp[er [...] | m(enses) VIII [...] | (ho)ras N(umero) II[

730. *Roma (Roma)*

ICUR-03, 07445 = ILCV 04338

Aureliae Boni[fatia|e | coniugi incomparabili | verae castitatis feminae | quae vixit

ann(is) XXV m(ensis) II | diebus(us) III hor(is) VI | Aurel(ius) Ampliatus cum | Gordiano

731. *Roma (Roma)*

ICUR-03, 07450

[Aure]liae Min[nita(e)] | [...] ho]ris III Aur(elius) Quin[tus

732. *Roma (Roma)*

ICUR-03, 07456

Aurelio Asclepiodo[to infantii innocent|issimo bene qu(i)escen]ti qui vixit anno uno |
MENSIBUS II DIEBUS IIII | (H)ORAS(!) N(UMERO) V CUM PACE

733. *Roma (Roma)*
ICUR-03, 07632
GREGORIO F[ILIO ...] | H(ORAS) VIII

734. *Roma (Roma)*
ICUR-03, 07697 = ILCV 04772 (em)
HIC INFANS QUI HIC POSITUS EST NON|MINE MARCIANUS VIXIT ANN(IS) VII DI(E)B(US) | XLIII
HOR(IS) NOCTIS IIII | EXTINCTUM PÆERUM CRUDELI FUNERE PLANGO | OCCIDIT INFELIX SPES ARTIS
MAXIMA FLAVE | CUIUS PER OCCASU(M) PERIT PALESTRE VOLUMPTAS | CUIUS ET IPSE DOLENS
IMMITEM DEFLEO SORTEM | FELICIO ET AMMIAS FILIO | INNOCENTISSIMO

735. *Roma (Roma)*
ICUR-03, 07948
PATER FILI(A)E DULCISIM|(A)E QU(A)E VIX{S}IT MEN(SE)|S XVI DIES X (H)ORAS | II[...]
IN PACE

736. *Roma (Roma)*
ICUR-03, 07962c
A[NN(OS) XXV H(ORAS) II

737. *Roma (Roma)*
ICUR-03, 08018b
APHRODI][SIAS | [...] D(IES) VI (H)OR(AS) I[

738. *Roma (Roma)*
ICUR-03, 08021a
AURELIA EUGENIA BENE MERENTI QU(A)E VI{C}XIT ANNIS XXIII MENSE UNO DIE(BUS) XII (H)ORA NONA | DEPOSITA NONU(M) K(AL) ENDAS {H} OCTOBRES

739. *Roma (Roma)*
ICUR-03, 08850
DONATA DONATI ET | TERTULLAE FILIA | VIXIT ANN(IS) III MENS(IBUS) XI | DIEB(US) XXIII H(ORIS)
VII <ET=II> S(EMIS) | ANTE DIEM III UT | ESET X K(ALENDAS) OCTOBR(ES) PER{C} | II ET MANET | IN PAC(E)

740. *Roma (Roma)*
ICUR-03, 08850
ELEUTEREA VIXIT ANNIS(!) | III DIES XXVIII (H)ORAS II S(EMIS)

741. *Roma (Roma)*
ICUR-03, 09133
SABUCIUS ASPASIUS PARENTES FILIO | CARISSIMO FECERUNT QUI VIXIT ANNIS | III ET DIE(BUS) N(UMERO) XXXII ET (H)ORAS(!) II

742. *Roma (Roma)*
ICUR-04, 09445 (p 533)
D(IS) M(ANIBUS) S(acrum) | SOSSIA ILARA VIXIT | ANNIS XXIII (H)ORAS(!) VIII | MARITUS POSUIT

744. Roma (Roma)
ICUR-04, 09457a
[...] RIAE FILIAE | [...] XVI (H)ORAS VIII

745. Roma (Roma)
ICUR-04, 09826 = ILCV 02704
HELLADIUS PATER FAUSTI|NIANO FIL(IO) DULCISSIMO B(ENE) M(ERENTI) | QUI <V=B>(IXIT) ANNUM ET MENS(ES)) | TRES DIES XXIII ET (H)ORAS VI ET SEMIS | IN PACE

746. Roma (Roma)
ICUR-04, 09912 = ILCV 04270 (em)
[PR]IMITIBUS IENUAR(AE) CO(N)IUGI SUAE BENE | [ME]RENTI QU(A)E MECU(M) VIXIT BENE ANNIS XX DIEBUS X (H)ORAE PRIMA

747. Roma (Roma)
ICUR-04, 10154
SABUCIUS ASPASIUS | PARENTES FILIO CARISS(I)M|O FECERUNT QUI VIXIT ANN(O)S | III ET DIES XXXII ET (H)ORAS II

748. Roma (Roma)
ICUR-04, 10470a
[X | [MENS(ES)]] III D(IES) XXVIII (H)ORAS VI | IN PACE

749. Roma (Roma)
ICUR-04, 10535 = ILCV 01558 (add, em)

750. Roma (Roma)
ICUR-04, 10874b
[ALUXE [...] | [...] QUI [...] | [...] UNO [...] | [...] HOR(IS) VIII]

751. Roma (Roma)
ICUR-04, 10907 = ILCV +02732
GENEROSUS [PUER FIDEL]IS Q(UI) VI<X=C>S>1< T=C> IN S(A)E[CULO ANNOS] | III ME(N)S< E=I>S V E< T=D> TR[ES HORAS]

752. Roma (Roma)
ICUR-04, 11456

753. Roma (Roma)
ICUR-04, 11510
] FILIAE [...]E <Q=O~>(U)AE | [VIXIT ANNO] XII M(ENSES) | [...]ULUS ET [...]PARENTES | [...] DEPOSITA V | [...] HORA NOCTIS[

754. Roma (Roma)
ICUR-04, 11755

755. Roma (Roma)
ICUR-04, 11800 (p 535) = ILCV 03212e
AMANTI(A)E DULCISSIM(A)E | QU(A)E VIXIT AN(NOS) II D(IES) XXI | (H)OR(AS) VI DEP)O)S(ITA)
PRI(D)E NONAS SEPTEMBR|ES DOR(MIT) I< N=M> P(ACE)

756. Roma (Roma)
ICUR-04, 11987
D(IS) M(ANIBUS) | RODOPENI FILIAE DULCISS[I]MAE ET IN(N)OCENTISSIMAe | QU(A)E VIXIT ANNIS V|III M(ENSIBUS) VIIIIE D(ECE[SIT) XVIII D(ECE[SIT) HORA D(ECE[SIT) | RODOPIANUS ET MARCELLINA PARENTES ET FELIX FRATER | SORORI BENE MERENTI PIISIMAe ET DULCISSIMAe I|N PACE

757. Roma (Roma)
ICUR-04, 12395i-k
[...I HORA[...]] | [...] I[...

758. Roma (Roma)
ICUR-04, 12481 = ILCV 04681a

759. Roma (Roma)
ICUR-04, 12509
[...O PUERO B[ENE MERENTI] | [...]D[IES] XIII H[ORAS ...] | [...] RT HORA[...] | [...] SPON[...]| [...] R[

760. Roma (Roma)
ICUR-04, 12685 = ILCV 02574 (em)
LEOPARDUS | DULCIS A<N=D>IMA | IN PACE Q(UI) V(I<X=S>(IT) ME(N)S<e=I>S | VIII (H)ORA(S) VII <K=I>A(LENDIS) AU(GUSTIS)

761. Roma (Roma)
ICUR-04, 12762
FRATRI SEVERIANO B[E]NE MERENTI | QUI <V=B>XIXIT ANNOS | XXXX DECESSIT V KAL(ENDAS) | SEPTE< M=N>BRES (H)ORA(S) V

762. Roma (Roma)
ICUR-04, 12797 = ILCV 04482
VITALIS QUI ET DISCOLUMI VIXIT(IT) ANN<O=I>S N(UMERO) | TRES M(ENSES) IIII | D[IES] XXVIII
H)ORAS | VIII

763. Roma (Roma)
ICUR-05, 13104
Libera qu(a)e vixit annos tres et dies duos | nata est XV Kal(endas) Maias die{s} Ivvis
Luna XII et mortua | est XIII Kal(endas) Maias die{s} Mercuri (h)ora noctis sexta |
benem erenti in pace

764. Roma (Roma)
ICUR-05, 13766a
Augustas | [HORAS | [...]

765. Roma (Roma)
ICUR-05, 13922
Cesarius qui vixit ann(is) plus mi[nus | [... incomparab]ili Olimpio qui vixit annis VIII
Die(bus) XL (h)oras(!) III be[ne merenti] | [Valentiniano e]t Valente ter conss(ulibus)

766. Roma (Roma)
ICUR-05, 14034
[... Locus N[... | [... As]Paragia [... | [... vi]x(it) ann(is) X[... m(ensibus) III d(iebus) XXVI |
[Hor]is V pater filiae carissimae

767. Roma (Roma)
ICUR-05, 14058
Aureliaus qui vixit ann(is) plus min(us | [... incomparab]ili Olimpio qui vixit annis VIIII
Die(bus) XL (h)oras(!) III be[ne merenti] | [Valentiniano e]t Valente ter conss(ulibus)

768. Roma (Roma)
ICUR-05, 14556
Ponpeia [... | (h)oris [v]are[ntes filiae] [dulci]ssima[e fecerunt]

769. Roma (Roma)
ICUR-05, 14573
...[ ...] Lucus Pris(iae) fem(iae) inem(t=I)abila | [qua]e vixit ann(is) XXX m(ensibus) III
[Hor]is VI r(ecessit)

770. Roma (Roma)
ICUR-05, 14843b
Carissimo bene merenti [... | [... h]ora(s) VIII in pace

771. Roma (Roma)
ICUR-05, 15277
Dis(m)anibus | [cas]sissimae et inoce[ntissimae] [a]e co(n)iugi [bonae m]emoriae |
vixit sine ul[tra querella et aemul]atione | [annis] VI mensibus II horis III Victorinu[s

772. Roma (Roma)
ICUR-06, 15522a
Fortunio[?] [... | [... e]t (h)oras |

773. Roma (Roma)
ICUR-06, 15576c
Maio[?] [... | [...] VI d(ies) VI h[oras]
230

774. *Roma (Roma)*
ICUR-06, 15587 = ILCV 04377 (em)
Puer natu[:s] | divo ioviano Aug(usto) et | varroniano co(n)s(ulibus) | (h)ora noctis III[II] | in vi(n):xit VIII Idus Ma[:d]ias | die saturnis Luna vi<n=c>e:sima | si<g=c>e: Apio:rono nomine simplicius

775. *Roma (Roma)*
ICUR-06, 15634 = ILCV 01524 = ICaRoma 00073
GR || postumius euthenion fidelis qui gratia consecutus | pridie natali suo serotina hora reddit debitum vita: suae qui vixit | annis sex et depositus V Idus Iulias die Iovi:s quo et natu:s est cuius | anima cum sanctos in pae:ce filio bene merenti postumii felici:ssimus | Euthenia Festa avia ips(e)ius || "GR"

776. *Roma (Roma)*
ICUR-06, 16113
d(is?): || digno et merenti dulci:ssimo | filio cari:ssimo Cato me(re)nti qui | vixit anni(s): Ii:III | hora(s)| in pace

777. *Roma (Roma)*
ICUR-06, 16232
Fl(avio) Severo | mir(a)e innocentiae qui sic vixit cum famil:ia tamquam unus | de numero cuius malitiam servus non meminit defunctus inno: cens qu(ui) vixit an(nos) III mens(es) VIII d(ies) XVII (h)orae X | parentes Fl(avius) Vincentius et severa fil(io) dulci:ssimo

778. *Roma (Roma)*
ICUR-06, 16316b
]i Iu[...]| [...] (h)ora[s

779. *Roma (Roma)*
ICUR-06, 16341
martyr:io in pae:ce qui vixit an(nos) IIII | men(ses) X dies VIII (h)orae V paren(tes) | fil(io) <b=v>e:ne merenti d(epositus) pri(die) Non(as) No<v=b>(embres)

780. *Roma (Roma)*
ICUR-06, 16356c
Ma[j]i[m ... i]n pae:ce | [... dies] XXVIII (h)ora[s

781. *Roma (Roma)*
ICUR-06, 16408c
] quae vi[x[it ...]| [...] (h)orae X Plot[

782. *Roma (Roma)*
ICUR-06, 16508 = ILCV +04029b
Sucess:o filio dul:ci:ssimo | qui <v=b>i:xit anni(s) III men:sis:bus V et | diebus XII et (h)orae(!) II

783. *Roma (Roma)*
ICUR-06, 16551
[get]ulae victorinae qu(a)e | vixit anni(os) III men(ses) II d(ies) XXVIII (h)or(as) III | parentes filiae dulci:ssimae
784. *Roma (Roma)*
ICUR-06, 16755l
| VIXI[T ...] | [... E]T (H)ORAS

785. *Roma (Roma)*
ICUR-06, 16789
| DULCITUDINEM TUAM ET OBSEQUIAM | [...]A POTUIT IN S(A)ECULO ISTO | [...] QU[... VIXISTI AN(OS) XVIII | [...] SEPT(EM)HORA DI[EI

786. *Roma (Roma)*
ICUR-06, 17182
| [...]ACE VIXI(T) AN(NOS) I D(IES) XL | (H)ORAS VII

787. *Roma (Roma)*
ICUR-06, 17184
| LOCUS(?) IU[STINIANI | [...]QUI VIXIT AN(NOS) | [...] DIES XIII (H)ORAS III

788. *Roma (Roma)*
ICUR-06, 17359
| HO]RAS DUAS PARENTES FI[LIO] | CARISSIMO IN PACE

789. *Roma (Roma)*
ICUR-07, 17443 = CLE 00663 = ILCV 04743 = AE 2007, +00205
| QUI GEMITU TRISTI LACRIMIS TE DEFLET IN (H)ORAS | DULCI CONIUGIO QUAERITUR SE LUCE RELICTUM | [...]CONIUNX | SOBRIA CAS[TA ...] | MARCIA QUAE VIXIT AN[NOS XVIII ET M(ENSES) X | DEP(OSITA) KALENDAS | SEPT(EMBRES) IULIANO AUG(USTO) III ET SALLUSTIO

790. *Roma (Roma)*
ICUR-07, 17811
| FLAVIA TIGRIS FILIA | CARISSIMA QU(A)E VIXIT | ANNOS V M(E)NES III DIES V | (H)ORAS III

791. *Roma (Roma)*
ICUR-07, 17934
| MAXIMIAE DULCISSIMA FILIA[... QU(A)E VIXIT AN[NOS ... ME(N)SES X | ET DIRES X (H)ORAS DUODECI

792. *Roma (Roma)*
ICUR-07, 18189a
| SATINI N[..] | [...]VII (H)ORAS DE[CEM(?)

793. *Roma (Roma)*
ICUR-07, 18189
| VI[XIT AN[NOS P(LUS) M(NUS) XLV DIE[S] | [...]AE DECEMBRES HORA | [...]PIBUS FECIT [

794. *Roma (Roma)*
ICUR-07, 18665 = ILCV 03382a
| IN D(EO) C(HRISTO | [...]DOMITIA OP(A)E FILI(A)E KARISSIME | [...]OPENI INNOCENTISSIMA[...[E] VIXIT(IT) | [...]MENSES II DIES VIII (H)ORAS V IN PACE C<O=U>MP[ARAVIT]

795. *Roma (Roma)*
ICUR-07, 19037
LUCCEIO FLORENT|<I=L>O QUI VIXIT ANN(is) | XIII MENS(ibus) IIII D[EB(us)] | XXVIII (H)ORIS X
S(emis) LUC|CEIUS RUFINUS | PATER CONTRA {VI} | VOTUM

796. Roma (Roma)
ICUR-07, 19181b
PETRONIUS QUI <V=B>IXIT ANNIS III | M(ENSIBUS) IIII D[EBUS] XXVI | DECESSIT V IDES JUL(IAS) |
EADEM DIE ET (H)ORA | QUA NATUS EST

797. Roma (Roma)
ICUR-07, 19557
URSUS QUI | VI<X=GS>IT ANNO V | <ET=IE> M(ENSIBUS) VI (H)ORAS IIII BENEMERENTI

798. Roma (Roma)
ICUR-07, 20062
DEPOSITUS EUGEN[IUS] | SEXTU(M) IDES OCTOB(RES) D[EBUS] S(OLIS) | (H)ORA PRIMA IN PACE

799. Roma (Roma)
ICUR-07, 20282h
| V HOR(A) VIII | [... IN PAC]E

800. Roma (Roma)
ICUR-07, 20505

801. Roma (Roma)
ICUR-07, 20618
NOC<T=I>IS SECUND(A)E (H)ORA VI ARPA[...] | [M]ERENTI FECIT QUI VIXIT [...] | [DIE]S VI

802. Roma (Roma)
ICUR-08, 20819 = ILCV 00266 (add) = CLE 01355
EPITAFIUM REMO ET ARCONTIAE QUI NATIONE GALLA GERMANI FRATRES | ADULTI UNA DIE
MOR[UT]I ET PARITER TUMULATI SUNT | HAEC TENET URNA DUOS SEXU SED DISPAR[ES] FRATRES | QUOS
UNO LACHESIS MERSIT ACERBA DIE | (H)ORA PUER DUBIAE SIGNANS LANUGINE VESTIS | VIX H[IES]
LICUIT CUI GEMINA(VI)SS NOVEM | NEC THALAMIS LONGINQUA SOROR TRIERETIDE QUINTA |
TAENAREAS CRUDO FUNERE VIDIT AQUAS | ILLRE REMI LATIO FICTUM DE SANGUINE NOMEN | SED
GALLOS CLARO GERMEINE TRAXIT AVOS | AST HAEC GRA<T=I>GUGENAM RESONANS ARCONTIA |
LINGUAM | NOMINA VIRGINEO NON TULIT APTA CHORO | DEPOSITI NONIS NOVEM(nibus) |
CONSUL(ATU) DIOSCURI V(IRI) C(LARISSIMI)

803. Roma (Roma)
ICUR-08, 20945 = ILCV 04668 = ICaRoma 00052
PER OMNIA LAUTUS INTER AMICOS | AURELIUS T(H)O(DOLUS QUI VIXIT | ANNIS XXX DIES XX
HO|RA(S!) VII DEFUNCTUS IIII NONAS | AUG(USTAS) QUINT(US) FRAT(ER) ET Celsilla CO(N)IUX

804. Roma (Roma)
ICUR-08, 21273
FILIO DIGNO ET OPTIMO SE|CIO PREICTO QUI {T} | [VIX{S}IT A<STH=AI>NIS II M(ENSIBUS) V|
D[EBUS] XII <H=II>(ORIS) <VI=G> || DE(POSITIO) K(ALENDIS) AU(GUS)S(TIS)

805. Roma (Roma)

806. *Roma (Roma)*

ICUR-08, 21328 = ILCV 02792c

VEREUNCIVA VIXIT, IT ANNOS NUMERO XXV ET CUM MARI T<\(\alpha=\gamma>\)V ANNOS NUMERO VIII MENS(ES) VII PER(UT) NONAS OCTOB(ER)<\(\gamma=\alpha>\)S (H)ORA NOCTIS PRIMA FECIT MARITUS

807. *Roma (Roma)*

ICUR-08, 21476

M<\(\gamma=\alpha>\)S(ES) V \(\triangle=\gamma>\)III H(ORAS) [...] [... VIXIT ANNOS XIII D(IES) M(ERENTI) NUC[NAT]A

808. *Roma (Roma)*

ICUR-08, 22202d

III CISSIMO [...] [...XXII H(ORAS)

809. *Roma (Roma)*

ICUR-08, 22436

BONIFATIA IN PACE Q(UAE) VIXIT ANNOS X X V[S]IT ANNOS XXX ET DIES ET HORAS VIII

810. *Roma (Roma)*

ICUR-08, 22436


811. *Roma (Roma)*

ICUR-08, 22588


812. *Roma (Roma)*

ICUR-08, 22595 = ILCV 04013

PERPETUA DULCIS | VIXIT ANN(UM) I M(ENSES) VI D(IES) VII H(ORAS) II

813. *Roma (Roma)*

ICUR-08, 22627

TOTIUS INNOCENTIA<\(\epsilon=\gamma>\) ROCATI[ANUS WHO VIXIT ANNIS XXVII | D(E)BUS XLII (H)ORIS V IN PACE

814. *Roma (Roma)*

ICUR-08, 23067 = ILCV 04018a

B(ENE) D(E SE?) M(ERENTI) | AELIANAE DULCIS ANIMA | QU(A)E VIXIT ANNOS T(RES) M(ENSES) III | DIES XVIII H(ORAS) DUAS

815. *Roma (Roma)*

ICUR-08, 23106

BASILI IN PACE | QUI VIXIT ANNIS XVII | MENS(IBUS) VIII (H)ORIS V

816. *Roma (Roma)*

ICUR-08, 23201 = ILCV +01578a

DOMITIA IULIANETI FILI(A)E IN PACE | QU(A)E VXIT ANNIS IIII M(ENSES) X (H)OR<\(\epsilon=\gamma>\)S | <S=X> EX NOCTIS DEFUN(C)TA EST ID(IB)US | MA<\(\gamma=\alpha>\)S
817. *Roma (Roma)*
   ICUR-08, 23230
   ANNIS(1) XXVI ME(N)SES VI | DIES XI HORAS VIII MARCIANUS | CONIUGI DIGNISS<1=E>M(A)E IN PACE

818. *Roma (Roma)*
   ICUR-08, 23488 = ILCV 04632
   BEATISSIMO BON(o) QUI V(1)XIT ANNO(1)S | III ET MENS<1=E>I> S III | ET D(IES) XXV D(E)F(UNCTUS) EST
   | V KAL(ENDAS) OCTOB(RES) ET H[O]RA NONA

819. *Roma (Roma)*
   ICUR-09, 23928
   M(ARCO) AUR(ELIO) MELLITIO(!) FILIO DULCISSIMO | QUI VIXIT ME(N)SIBUS XI D(E)IEBUS VII |
   (H)ORAS(!) VII MELITIUS ET CASTA PARENTES | FECERUNT DEPOSITUS K(ALENDIS) APR(ILIBUS) IN PACE

820. *Roma (Roma)*
   ICUR-09, 23971
   FILI(I) PATRI BENE MERENTI FECERUNT IN PACE FAUSTINO QUI <V=B>IXIT AN(N)IS L D(IEBUS) XXX 
   (H)ORAS(!) VI

821. *Roma (Roma)*
   ICUR-09, 23971
   HERCULI IN PACE | VIXIT ANNUS(!) IIII | MENSIS(!) IIII | DIES XXV (H)ORA

822. *Roma (Roma)*
   ICUR-09, 23990 = ILMN-01, 00554
   IRENETI MERENTI QUAE VIXIT ANN(OS) XI | MENSES V DIE(S) XXIII HORAS X | FECERUNT PARENTES C() ET (H)YGIA

823. *Roma (Roma)*
   ICUR-09, 24549
   NI FILIAE DULCISSIMAE | [...] DIES IIII (H)ORAS DIEVI VIII | [PARENTES D]OLENTES FECERUNT | [IN PACE(?)] [M]

824. *Roma (Roma)*
   ICUR-09, 24570g
   IUE VIXI[T ...] [TR ...] (H)OR(AS) [T]

825. *Roma (Roma)*
   ICUR-09, 24729 = AE 2000, 00205
   [...] MARCIA D(U)L(CI)S QUAE | FUIT IN SAECULO | AN(N)IS IIII MENSIBUS | IIII HORIS IIII

826. *Roma (Roma)*
   ICUR-09, 24749
   REDEMTO FILIO [...] QUI VIXIT [...] IIII D(IES) I (H)ORAS? | [...] POSUIT

827. *Roma (Roma)*
   ICUR-09, 25847
   [...] FRATRI BENE DE [...] [...] D(IES) VIII HORAS XI FE[CAT [...] [...] VIVAS IN] DEO
828. Roma (Roma)  
ICUR-10, 26575a  
] sorori Maximae [quae vixit annos [...] | [me]n[ses] VI dies VIII (h)or(a) [v [...] | [...] et [le]ontius mil[le] ites [...] | [... d]ulcissimae bene merenti [...] | [...] fecerunt  

829. Roma (Roma)  
ICUR-10, 26733  
Febra{rius vixit annos [...] | mense[s] | et (h)or(a)[s ... spiritu?] | in bo[n]o  

830. Roma (Roma)  
ICUR-10, 27040 = ILCV 03904a  
D(is) M(anibus) s(acrum) | Caesonius Salvius <b>V>on(a)e memoriae | innox qui vixit annis XX m(ensisibus) VI et hor(is) III | cui fecerunt Successa mater et Marinus frater  

831. Roma (Roma)  
ICUR-10, 27094 (p 246)  
D(is) [M(anibus)] | Ilaritati me[renti...] | innoce{e}ntiae ei[u][s ... quae vixit] | annu(m) et menses [...] | (h)oras tres [...]  

832. Roma (Roma)  
ICUR-10, 27152 = ILCV 04281  
Primi[s] et Leontia se vivos | fecerunt sibi locum et ha]bent in se annos sex (h)o(ras) VI  

833. Roma (Roma)  
ICUR-10, 27180 = ILCV 02697a  
Valeriae] Nigrinae infantii innocentiissimae | qui vixit annos | m(ensibus) XVI d(ies) IX | [horas] XV fidelis[s] | er bene me[re]nti fecit  

834. Roma (Roma)  
ICUR-10, 27513  
O Cariiss[imo ...] | [...] conpar[i su]o | qui vixit [annos ...] | [mense]s n(umero) XVI d(ies) IX | [horas] XV fideli[s ...] | [...] er bene me[ren]ti fect  

835. Roma (Roma)  
ICUR-10, 27152  
D(is) M(anibus) | Octaviae | Heuresi | vix(it) ann(os) XXII [...] | m(ensisibus) V d(iebus) XV et | Dionysia[di] | [iiiae] eius vix(it) ann(um) I | m(ensisibus) X d(ies) XXVII | C(aius) Hirtilius Fidus con(iugii) b(ene) m(erenti) | fec(unt) et | C(aius) Hirtilius Zosimus | fil(io) v(ixit) ann(os) III m(ensisibus) V d(ies) | XXV h(oras) VIII | et sibi et suis libertatis libertiabus posteri|s(ue) | eorum | [in fronte p(edes)] XII | [in agro p(edes) ...]  

836. Roma (Roma)  
ICUR-10, 24084  
DOMINO FILIO INNOCENTISSIMO | ET DULCISSIMO BONO SAPIENTI | Pelagio qui vixit annis VI m(ensisibus) VII d(iebus) XIII | h(or(a) | VIII Socratianus et Yrene parentes b(ene) quesc(e) in pac(e)
838. Roma (Roma)
ILCV 04121a = ICUR-09, 23771
AELIAE SEXTAE FILIAE DULCISSIMAE | QUAE VIXIT ANNIS XXI M(ENSIBUS) V D(IEBUS) XXII
H(ORIS) V | AELII CALLISTIUS ET PROFUTURA PARENTES

839. Roma (Roma)
ILSanMichele 00077 = GLISwedish 00036
PA PRONO [...][O LEITE][... FE][CIT BENE [MERENTI ... PA][TRONO QU[... [VIXIT ANNIS]S XXXV
D[IEBUS ...]]] [HORAS(?) II

840. Roma (Roma)
ISOstienese 00098
DIS[ MANIBUS] | LUCIO CALPURNIO E[... VIXIT] | AN(NOS) X M(ENSEM) I D(IES) XII H(ORAS)
V[...LUCIOUS) CALP(URNIUS)] | EUTYCHUS PATER [...] | LUCIO CALP(URNIO) EPITHY [HANO [...]
BENE MERENTI ET [SUIS POSTERIS] QUE EORUM

841. Roma (Roma)
Libitina-01, 00010 = AE 2004, 00215
DIS[!] MANIBUS | ALBUCA SYNTYCHE | LUCIO ALBUCIUS FELICI PATRONO | SUO IDEM CONIUGI
CARISSIMO FECIT | SIBI ET SUIS ET [LUCIO] ALBUCIUS F(ILIUS) FELIX | FECIT PATRI SUO
DULCISSIMO | ET LIBERTABUSQUE | POSTERISQUE EORUM | VIXIT ANNI LV
MEN(SIBUS) III | DIEBUS X | HORAS VIII | ET ANTONIA | TYCHE | FECIT SIBI | ET SUIS | ET CONIUGI
SUO TIBERIO | CLAUDIO | HERMETI | ET LIBERTIS | LIBERTABUSQUE | POSTERISQUE EORUM | HOC MONUMEN(NTUM) EXTE(RUM) NO(N) SEQUETU(R)

842. Roma (Roma)
Libitina-02, 00053
DIS[ ] MANIBUS | VALERINUS | VASATULUS | VIXIT ANNIS XXXXI MENS IBUS III D(IEBUS) X
H(ORIS) III VALERIA FLORENTIA CO(N)IUE X=S> | FECIT MARITO | SUA ANIME | BENE MERENTI
D(EP)OSITIO EII US VIII IDUS SEP(TE)MBRES

843. Roma (Roma)
Libitina-02, 00109
AUGUSTALIS | VIXIT | ANNIS VI MENSIBUS | III DIEBUS VII H(ORIS) VI

844. Roma (Roma)
LMentana-01, 00070 = AE 1984, 00118
MARCUM BAEBIO MARINO V(IXIT) A(NNOS) XI M(ENSES) XI D(IES) IX H(ORAS) IX

845. Roma (Roma)
LMentana-01, 00193
DIS[ ] MANIBUS | MINICIA FELICULA | MATER MARCUM BAEBIO MARINO FILIO | PISSIMO BENE
MERENTI FECIT | QUI VIXIT ANNIS XI | MENSIBUS XI D(IEBUS) VIII H(ORIS) VIII | SIBI ET SUIS
POSTERISQUE | EORUM

846. Roma (Roma)
LMentana-01, 00263 = AE 1986, 00098
DIS MANIBUS | MINICIA FELICULA | MATER MARCUM BAEBIO MARINO FILIO | PISSIMO BENE
MERENTI FECIT | QUI VIXIT ANNIS XI | MENSIBUS XI D(IEBUS) VIII H(ORIS) VIII | SIBI ET SUIS
POSTERISQUE | EORUM

847. Roma (Roma)
LMentana-01, 00273 = AE 1986, 00103
857. *Samnium / Regio IV (Vescovio / Forum Novum)*

CIL 10, 04881 = D 08530 = Venafrum 00047

C(AIO) HERENNIO C(AI) F(ILIO) | T(h)(ER)ETINA MELAI | AEDILI II VIRO(o) | L(UCIO) NONIO ASPRENATA

CO(N)S(ULE) | III NON(AS) SEPT(EMBRES) H(ORAS) X NATUS EST | A(ULO) GABINIO SECUNDO

CO(N)S(ULE) | III NON(AS) SEPT(EMBRES) H(ORAS) X MORITUR[|] MELANTA FILIO

858. *Sardinia (?)*

CIL 10, 04881

D(IS) M(ANIBUS) | CRESCENTI FILIO | BENE MERENTI | QUI VIXIT ANNIS | XXXII MENS(e) I | DIEBUS

XVI HOR(is) VIII PATER EUS | ET MATER FEC(ERUNT)

859. *Sardinia (?)*

CIL 10, 04881

D(IS) M(ANIBUS) | CRESCENTI FILIO | BENE MERENTI | QUI VIXIT ANNIS | XXXII MENS(e) I | DIEBUS

XVI HOR(is) VIII PATER EUS | ET MATER FEC(ERUNT)

860. *Sardinia (Cagliari / Carales)*

CIL 10, 04881

D(IS) M(ANIBUS) | MEMORIAE CLAUDIAE ATTICILLAE NONOBILISSIMAE? PUELLAE?

INNOCENTISSIMA| PIENTISSIMA| PRAESENTISSIMA| ET INCOMPARABILI QUAE

VIXIT ANNIS XXI MENSIBUS V DIES XII HORAS X | FELIX MARITUS BENE MERENTI ET ATTICUS

861. *Sardinia (Cagliari / Carales)*

CIL 10, 04881

D(IS) M(ANIBUS) | MEMORIAE CLAUDIAE ATTICILLAE NONOBILISSIMAE? PUELLAE?

INNOCENTISSIMA| PIENTISSIMA| PRAESENTISSIMA| ET INCOMPARABILI QUAE

VIXIT ANNIS XXI MENSIBUS V DIES XII HORAS X | FELIX MARITUS BENE MERENTI ET ATTICUS

862. *Sardinia (Pirri)*

CIL 10, 04881

D(IS) M(ANIBUS) | MEMORIAE CLAUDIAE ATTICILLAE NONOBILISSIMAE? PUELLAE?

INNOCENTISSIMA| PIENTISSIMA| PRAESENTISSIMA| ET INCOMPARABILI QUAE

VIXIT ANNIS XXI MENSIBUS V DIES XII HORAS X | FELIX MARITUS BENE MERENTI ET ATTICUS

863. *Sardinia (Porto Torres / Turris Libisonis)*

CLE Sardiniae 00019 = AE 1994, 00796

DOMIN(AN)E MEEAE FLAVIAE CYRIACETI COMPARI || SEMPER OPTASTI HOC ET EVENIT TIBI | ROGUM MARITUS UT TIBI FACERE(T) PRIOR | NON TE (FE) FELLIT PRAEEMIUM VOTI TUI | NAM ET EGO OPTABAM

IN MANIBUS | TUIS ANANS SPIRITUM DARE || CASTA CUSTOS SEDULA CUNCISIS PRAEDITA | MORIBUS

EX QUO REM SUAM [PAUPERIBUS] | LINQUIT NEC QUIDEM IPSA POSTERIS SUIS || VIXIT ANNUM XXVI DIES XXIIII DECESSIT | HORA NOCTIS TERTIA IN PACE M[...] | PATER ET FLAVIA ARNOVIA MATER FILIAE [...]

864. *Sardinia (Porto Torres / Turris Libisonis)*

EE 08-01, 00733

D(IS) M(ANIBUS) | HILARA <V=B>IXIT AN(A)IS XXXV DIES XV H(ORIS) NONOBILISSIMAE N(UMERO) VIII
F(ILI?) M(ATRI?) B(ENE) M(ERENTI)  

865. *Sicilia (Catania / Catina)  
CIL 06, 11858 = CIL 10, *01088,030 = IMCCatania 00055  
D(IS) M(anibus) S(acrum) | V1<X=CS>IT ANTIMUS | ANNIS N(UMERO) LXII | MEN(sibus) N(UMERO) VI HOR(is) III | FLAVIA FAUSTINA CONjugi BENE MERENTI | FECIT

866. *Sicilia (Catania / Catina)  
CIL 10, 07112 = AE 1956, 00069 = AE 1959, 00023 = AE 1995, 00688 = ILCV 01549 (em) = ILCV +02160 = SIPSicilia 00085  
IULIAE FLORENTINAE INFANT(ī) DULCISSIMA ET ATQ(UE) INnocentissimae Piae FIDELIS | CONLOCavit | QUAE PRIDIE NONAS MARTIAS ANTE LUCEM PAGANA | NATA ZOIO CORR(ECTORE) P(rovinciae) MENSE OCTAVO DECIMO ET VICES(ī)MA SECUNDA DIE COMPLETIS FIDELIS FACTA | HORA NON(CTIS) OCTAVA ULTIMUM SPIRITUM AGENS SUPERVIXIT | HORIS QUATTUOR ITA UT CONSUETA REPETERET AC DE_FUNCTA HYBLE HORA DIES(I) PRIMA SEPTIMUM KAL(endas) | OCTOBRES CUIUS OCCASUM CUM UTERQ(UE) PARENS OMNI MOMENTO FLET PER NOCTEM MAESTATIS | VOX EXITIT QUAE DEFUNCTAM LAMEN(T)ARI PROHIBERET CUIUS CORPUS PRO FORIBUS MARTYRORUM CUM | LOCULO SUO PER PRESB(Y=I)TERUM HUMATU(M) E_ST IIII OCT(O)BR(ES)

867. *Sicilia (Siracusa / Syracuseusae)  
CIL 10, 07186  
MEN]SES VIIII DIES [...] | (H)ORAS DIEI X [...] | EE INNOCE

868. *Sicilia (Siracusa / Syracuseusae)  
SIPSicilia 00083  
IULIO INNOCENTI | IN PAC{A}E VIXIT | ANNOS III M[EN]SES VIIII DIES VI | (H)ORAS DIEI X | F(ECERUNT) INNOCE

869. *Syria (Apamea)  
AE 1993, 01572  
[... V]IVIO BATAONI | MIL(ITI) LEG(IONIS) II PART(h)IC(A)E ANTONINAE PIAE F(IDEIS) F(ELICIS) AET(ernae) | COH(ORTE) VI PRINCI(PI)S PRIORIS | QUI VIXIT AN(NIS) XXXX MI|LITAVIT AN(N)<I=E>S XVIII (H)ORIS | NOCTIS II DEFU(N)CTUS | AEGEAS CUIUS CORPUS | CONDITUM CATABOLO | TITULUM POSITUM APAM(E)AE | AB Aurelio Mucazano H|EREDE B(E)NE MERENTI FECIT

870. *Transpadana / Regio XI (Casatenovo)  
CIL 05, 05701 = CLE 00103 = D 07251  
871. Transpadana / Regio XI (Como / Comum)
CIL 05, 05343 = IRComo-Mc, 00003 = D 08471
MEMORIAE | FABIANAE CONIUG(IS) | DULCISS(IMAE) ET AMANTISS(IMAE) | CUM QUA VIXIT ANN(OS) XXI | M(ENSES) VIII SINE ULLA TURPI | FAMA ET | VITALINAE FIL(IAE) PISSIMAE | ET DULCISSIM(AE) QUAE VIXIT | ANN(OS) XV MENS(ES) X D(IES) XVI | PROVIDENTIUS INTIMI | DOLORIS ET ADFECTIONIS CA(USA) | QUOD ABSENTE SE AMBAE | Eadem hora SINT HORIS | EXEMPTAE ET | INNOCENTIUS MATR(I) CARISSIMAE | ET DULCISSIMAE

872. Transpadana / Regio XI (Como / Comum)
Pais 00756
D(IS) M(ANIBUS) AELIAE | VALENTIN(A)E | QU(A)E VIXIT AN(NOS) IV M(ENSES) III | D(IES) II (H)O(RAS) III VALE

873. Transpadana / Regio XI (Milano / Mediolanum)
CIL 05, 06227 = AE 1994, +00741
] IN S(A)ECU[L]O ... | (H)ORA NOC[TIS ...] | FL(AVIO?) MON(AXIO?) ET PLINTA(?) CO(N)S(ULIBUS?) | V K(ALENDAS) OCTO(BRES)

874. Transpadana / Regio XI (Milano / Mediolanum)
ICI-12, 00077
] IN S(A)ECU[L]O ANN(OS) ... | (H)ORA NOC[TIS ...] | FL(AVIO) MONTA[NUS?] | V K(ALENDAS) OCTO(BRES)

875. Transpadana / Regio XI (Pavia / Ticinum)
SupIt-09-T, 00048 = AE 1991, 00867
T(ITU) SEBIUS [...] | PERPETUI TEMPORI[S ...] | UT ESSET ET HABERET [MEM]ORIAM [...] | ET ADABoniae SEVE[r]IN(a)e CLARISSIMAE?) F(EMINAE) INNOCENTIS(S)IMAE Q(PTIMAE) CONI(UGI) INCOMPAR[ABI][L]I NIMIS CITO MEMORIAM Q(UAE) VIXIT AN(NOS) XXVIII D(IES) XIII (H)O(RAS) NOC(TIS) III | O() D() O() [...]

876. Transpadana / Regio XI (Torino / Augusta Taurinorum)
CIL 05, 07066
D(IS) M(ANIBUS) | ATTIAE L(UCI) F(ILIAE) LUCI[NAE ET SIBI Q(UINTUS)] | RUBRIUS SEVE[RIANUS QUAE] | CUM EO VIXIT | SINE LITIBUS | ET IURGIS ANN(IS) | XXVI M(ENSIBUS) X | DIEB(US) VII HOR(IS) | VIII FEMIN(A)E | CASTISSIMAE | CONI(UGI) CARISS(IMAE) | VIV(US) FEC(IT)

877. Transpadana / Regio XI (Vercelli / Vercellae)
CIL 05, 06714 = ILVercel 00050 = CLE 00391
] | CUM QUA VIXI[S]SEM MELIUS | NISI FATA VOCASSENT | SED PRAESCRIPTA DIES UNAM | NON DISTULIT HORAM | CORPUS QUOD VIXIT FACTA EST | VINDI LEVIS UMBRA | HIC SIMILI CASU QUI PENDES | COMMODA VISUS | ET LACRIMAS TITULO NOLI | MORITURE NEGARE

878. Umbria / Regio VI (Amelia / Ameria)
CIL 11, 04431 (p 1369) = CLE 01844
] | INF[AUSTO LEVIS UMBRA TUO MIHI FLEBILIS HORA | SORTE TUA CERTE TEMPS IN OMNE FUIT | VIVIT | C(AIO) ALFIO C(AI) L(IBERTO) | MYSOGENI | ALFIAE C(AI) L(IBERTAE) | SALVIAE

879. Umbria / Regio VI (Jesi / Aesis)
CIL 11, 06208
D(IS) M(ANIBUS) | SEPTIMI[NAE Q(UAE) V(IXIT)] | ANNIS | XII D(IEBUS) | XXX ET (H)O(RIS) | III | T(ITU) A() V() | B(ENE) M(ERENTI)
880. Umbria / Regio VI (Nocera Umbra / Nuceria Camellaria)
CIL 11, 05667 (p 1392) = CLE 01314
DIS MAN(ibus) s(acrum) hic SEVERA SITA EST VIRUSI NEPOTULA CARA | QUAE IAM VIX VITAE TRES INPLEVERAT ANNOS | QUOS INMATUROS ABSTULIT HORA GRAVIS | RAPTA PATRI ET Matri RAPTASQUE DULCIS | AVIAE HIC CIRCUM ME POSITI SOROR | ET FRATER QUORUM FLEVERE PARENTES | F(ACIENDUM) C(URAVIT) V(IRUSIUS) V(Erus)

881. Umbria / Regio VI (Sarsina / Sassina)
CIL 11, 06592
[...RN | [...T | [...E || | [... PATR]ONON E | [...] Matri | [...] ANN]OR(UM) | [...] HO]R(AR](UM) VIII | [...]FR | [...]

882. Umbria / Regio VI (Sassoferato / Sentinum)
CIL 11, 05796 (p 1394) = CLE 01822
D(IS) M(ANIBUS) HIC MAXIMA IACET NUNC VI[DIA FUNERI ACERBO RAPTA PAT]RI ET Matri RAPTAMQUE S<O=E>RORI | DUO ET QUATERNOS VITA(E) CONPLEVERAT | ANNOS H(A)EC IACET IN TENERAS | QUAE VIXIT ANNIS VI MENSIBUS IIII | DIE(BUS) VII (H)ORA SECUNDA HUNC TITULUM POSUERUNT PARENTES KARISSI[M]

883. Umbria / Regio VI (Terni / Interamna Nahars)
ICI-06, 00036 = CIL 11, 04343 = ILCV 04429
DIES] IIII (H)ORA TERTIA [DIEI ...] | [...]US SOCR ET POMPE[IA ... CONIUX] | [FECER]UNT

884. Venetia et Histria / Regio X (Aquilae)
CIL 05, 00914 = InscrAqu-02, 02739 = IEAquil 00103 = Habitus 00021
D(IS) M(ANIBUS) | FLA(VIUS) AUGUSTALIS CENT(URIO) | LEG(IONIS) PRI(MAE) ITALICAES(!) MILITAE | VIXIT ANNIS V ME(N)S(ISIBUS) VI DIE(BUS) | XII (H)ORAS(!) IIII VIXIT ANNIS | XLI ME(N)S(ISIBUS) VII DIE(BUS) XV (H)ORAS(!) | IIII (H)ABUIT CO<\N=M>IUGE C|ASTORINAM ANNIS | VIII ME(N)S(ISIBUS) III DIE(BUS) VI (H)ORAS(!) | IIII ET FILIUM STERCORIUM | QUI VIXIT AN(NIS) III ME(N)S(ISIBUS) VII DIE(BUS) X (H)O(RAS) VI SUPRAVIXIT PATER | DIE(BUS) XLVII POSUIT TIT<\U=O=U>UM | C|AS(TORINA) CO<\N=M>P(ARI) CA(RISSIMO) SUO

885. Venetia et Histria / Regio X (Aquilae)
CIL 05, 01535
CON\]|IUGI INCOMPARABILI | CUM QUO VIXIT AN(NOS) XI | M(ENSES) II [D(IES) ... SI]NE ULLA | QUER\[E]LLA VIXI[S] ANNOS | XXX [M(ENSES) ...] D(IES) XXII | (H)ORAS XI

886. Venetia et Histria / Regio X (Aquatila)
CIL 05, 01677 = InscrAqu-03, 03081 = ILCV 04586
<\G=C>ETULICUS | VIXIT AN(NOS) N(UMERO) | LXX [Z(IES!) N(UMERO) VII HO(RAS)] | V S(EMIS) SIMPLICIA MA[RITO FECIT <E=I>FIL|US

887. Venetia et Histria / Regio X (Aquatila)
CIL 05, 02546 = ILCV 04621
[I]ANIOII[... PAREN]TIBUS PIENITI[SIMIS] | OMNIBUS AMATA[...] ANNOS IIII D(IES) XXX | HORAS IIII IN PACE

888. Venetia et Histria / Regio X (Aquatila)
CIL 05, 08626
[I]RNN[I... PAREN]TIBUS PIENITI[SIMIS ...] OMNIBUS AMAN[...] ANNOS IIII D(IES) XXX[...] | | HORAS IIII IN PA[CE
889. *Venetia et Histria / Regio X (Aquileia)*

InscrAqu-03, 03062

FLAVIUS VICTOR POSUIT S[AT]IAE SEVER(A)E CO(N)IUGI [SU]AE DIGNISSIMA(E) QU(A)E VIX(IT)
| MECU(M) ANNOS XXXII D(IES) [...] | [...] HORAS II QU(A)E PAU(SAT)

890. *Venetia et Histria / Regio X (Aquileia)*

InscrAqu-03, 03072

GAU(DENTIAE) [...] QUAE | [VIXIT ANNAS [... H]ORAS [...]MA | [

891. *Venetia et Histria / Regio X (Aquileia)*

InscrAqu-03, 03214

MATER TICI FECIT | FILI(A)E SU(A)E BEN(E VIVENTI IO(VIN(A)E VIX{S}IT | ANNOS VI M(ENSES) VI |
| DIES XVI (H)ORAS VIII

892. *Venetia et Histria / Regio X (Aquileia)*

InscrAqu-03, 03242

D(IS) M(ANIBUS) | VICTORIAE FILIAE | DULCISSIMAE BENE | MERENTI QUAE VIXIT ANNUM ET DIES |
| LIIIIII HORAS NOCTIS II | FELICISSIMUS ET FELICISSIMA PARENTES FECERUNT

893. *Venetia et Histria / Regio X (Brescia / Brixia)*

CIL 05, 04754 = InscrIt-10-05, 00571 = CLE 02010
D(IS) M(ANIBUS) | VALERIAE CRSPI|NAE ANIMAE INNOC|ENTISSIMA(E) QUAE VIXIT | ANN(OS) XXIII |
| M(ENSES) V D(IES) VII (H)OR(AS) V | LUCIUS POSTUMIUS URSIANUS | CO(N)IUGI FRUGALISSIMA(E) |
| SINPLICIO | O NEFAS QUAN FLORIDOS | CITO MORS ERIPI ANNOS

894. *Venetia et Histria / Regio X (Gambulaga)*

AE 2006, 00473

LUCIUS POMPENNIUS C(AI) F(ILII) PLACIDUS || FADIENCA C(AI) F(ILIA) TERTIA | MARCUS |
| POMPENNIUS LUCIUS F(ILII) VALENS || AN(NORUM) || XXIII || CRUDELE(S) UMBRAE IUVENEM |
| RAPUISTIS ACERBUM | TERTIO ET VICESIMO ANNO | SUPREMUM A<D=T> TENEBRAS FLEBILIS HORA |
| [T]U[LIT]

895. *Venetia et Histria / Regio X (Grado / Aquileia)*

AE 2000, 00598

MASIALIO | DEFUNCTUS INFANS AN(NOS) IIII | MENSES V DIES XVIII | (H)ORAS VIII

896. *Venetia et Histria / Regio X (Pula / Pola)*

CIL 05, 00105 = InscrIt-10-01, 00182 = AE 1982, 00378
M(ATER) P(OSUIT) || TUMULUM AELIA | OCTAVIA FILIAE | INCOMPARABILIS | AEPAPHRODITAE(!) |
| Q(UAE) VIXIT AN(NOS) IIII MENSES) X | D(IES) V HORAS) V HIC SITA

897. *Venetia et Histria / Regio X (Pula / Pola)*

Pais 00020 = InscrIt-10-01, 00287

LOCUS LUCIUS PO(SITUS) SIT [...] | HORAE?) K[

898. *Venetia et Histria / Regio X (Vicenza / Vicetia)*

CIL 05, 03143 = CIL 05, *00429,233 = CLE 01120

LUCIUS TERENTIUS TERENTIANI LIBERTUS | TELEPHUS HAC SEDE IUCUNDA POTHUSQUE |
| QUIESCENT | DEBITA CUM FATIS VENERIT HORA TRIBUS | HIC LOCUS HEREDIS DECESSERIT INVOLATIS |
| SINT CINERES TUM QUOS CANA FAVILLA TEGET | TELEPHUS IIIII VIR SIBI ET SUIS
Curriculum Vitae

Name:  
Simeon David Ehrlich

Post-secondary Education and Degrees:
The University of Western Ontario  
London, Ontario, Canada  
2006-2010 B.A. (Hons.)

University of St Andrews  
St. Andrews, Fife, Scotland, UK  
2008-2009 Visiting Robert T. Jones, Jr. Scholar

The University of Western Ontario  
London, Ontario, Canada  
2010-2012 M.A.

Honors and Awards:
The Canadian Robert T. Jones, Jr. Scholarship  
2008-2009

The University of Western Ontario Gold Medal in Honors Specialization Classical Studies  
2010

Social Science and Humanities Research Council (SSHRC)  
Canada Graduate Scholarship – Master’s  
2010-2011

Province of Ontario Graduate Scholarship  
2011-2012

Archaeological Fieldwork:
Trench Supervisor  
Nysa-on-Meander, Aydin Province, Turkey  
2010

Assistant Square Supervisor  
The Leon Levy Expedition to Ashkelon, Israel  
2011

Square Supervisor  
The Leon Levy Expedition to Ashkelon, Israel  
2012